Of the Imitation OF CHRIST.

ree, both for wisedome, and goo
times, most excellent bookes, made
170. yeeres since by one THOMAS
of KEMPIS, *and for the worthi-*
nes thereof oft since translated
out of Latine into sundrie lan-
guages by diuers godlie
and learned men.

Now newlie corrected, translated, and
with most ample textes, and sentences
of holie Scripture illustrated by
THOMAS ROGERS.

Iohn 14, 6.
I am the waie, the truth, and the life.

Marke 8, 38.
Whosoeuer wil folowe me, let him forsake him
selfe, and take vp his crosse, and
folowe me.

1. Cor. 11, 1.
Folowe me, as I folowe Christ.

AT LONDON
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Stationers.
1617.

DOMINO

Thomæ Bromlæo, Equiti aurato, non minùs egregia pietatis, morum, ac literarum laude, quàm Summi in Anglia Cancellariatus amplitudine illustri;

THOMAS ROGERVS

Hos verè quidem aureos de Christo imitando libellos, à se è Latino conuersos, castigatos, & varijs, ac multiplicibus ss. Scripturæ sententijs insignitos, in grati animi testimonium consecrauit.

The first Epistle of the Translator, touching Christian Imitation in generall, to the faithfull Imitators of our Sauiour Christ in England. S.

WHo entreth into a due consideration of mans nature, shall easily perceiue, that most strangely it is addicted vnto Imitation: & though in truth we should liue by lawes, not by examples; yet that examples doe more moue then do lawes, seruants in a family, souldiers in an Army, subiects in a common weale may confirme what I say. For seruants will imitate their Masters, Souldiers their Captaines, subiects their Gouernours a, be they good, be they bad, yea, get they praise, or get they infamy, profit or hurt thereby: thinking their liues to be a law, and that to bee well doone, which is done after their example b.

Man by nature is giuen to imitation.

a Ec. 10 2

b Hieron. in Epist. ad Heliodor.

1. Whereby I doe note, first, that they

should haue great regarde vnto themselues, who are any way either for birth or for office, or for calling, whether it be spirituall or temporall, better than other men. For they cannot sin without great hurt and danger to the Common-weale, say I of them, as once spake Cicero of
Cic. Act. in Verre. *Iudges c, Whence it is,* that mighty men, shall mightily bee tormented *d.*
Wis.6.6

Secondly, that seeing our nature is such, wee are to take speciall heed whom we follow or imitate. For every one may not be followed, neither shall the vngodly behauiour of others excuse vs before God. For we must all appeare before
2 co.5.10 the iudgement seat of Christ *e*, to re-
Reu.22.12 ceiue according to our owne deeds *f*.
Psl.61.12 *The licentious life of the Magistrate,*
Act.16.27 *shall not quite the subiect if hee liue*
Rom.2.6 *not vnder lawes: nor the wickednesse of Masters excuse the seruant, if hee bee vngratious, nor the ill conuersation of the Preacher bee a cause to saue the hearer if hee bee vngodly. For,* that soule that sinneth, *be hee what hee may,* shall
Eze.11.4 die *g*.

Who are to be followed.

The precept therefore which is giuen to an imitator of Orators I could wish were followed of a Christian imitator In oratory imitation, two sorts of examples there

there be: one alwaies, & most necessary h *to be followed* h, *the other but sometime and in some things. The example alwaies necessary to bee followed of an Orator is among the Grecians Demosthenes, Cicero among the Latines: they who are but sometime, and in some things to bee followed, are Poets, and Historiographers. So in Christian imitation, two sorts of exaumples there be: one to be followed, and that both necessarily and alwayes, which is our Saviour Christ, the other but sometime, and in some things, as are good men and good women, whether they be alive or dead.*

h Sturm. in ca. 1. lib. sui de imitat. Orat. Oratorie Imitation. Demosth. Cicero. Poets. Christian imitation. Christ alwaies to be followed. Good mē

Strange perhaps it may seeme that the good but sometimes and in some things should bee imitated. Yet it is not so strange as true. For every example of theirs may not be followed. For the better concerning whereof, it is to bee noted that foure sorts of examples, yea of the elect and righteous, wee may read of in the holy Scriptures.

sometime & in some things to be followed, & why? Foure sorts of examples of good men mentioned in the holy Scripture.

1 *The first wee may bee bold to imitate, as Abrahams faith* i: *Iosephs chastitie* k: *Dauids zeale* l: *Tobias pitti fulnes towards the poore* m: *& such like wherewith the Bible is most singularlie replenished.*

i Gen. 15. 5 l Psal. 119 14. 20. 21. &c. Ro. 4. 9. 10. m Tob. 1. 16. 17. 18. Iob. 2. 3. 4. k Gen. 39.

These are set before vs, that wee should
[m] He.6.12. not bee slothfull, but followers of
[n] Num. them *n*, which through faith and pa-
20.12 tience inherite the promises.
Deu.32.51 2 *Other examples there bee, which are*
[o] 2 Sa.11 *wicked, as the incredulitie of Moses and*
2.3.4.5 *Aaron o, the adultery of Dauid p, Pe-*
[p] Mat.9 *ters deniall q, the ambition of the Apo-*
[q] 9 70.&c. *stles r &c. which are placed before*
[r] Luk.22 *vs but for diuerse ends. First to keep vs*
24.25.&c. *from that vaine opinion which in these*
dayes hath mightily crept into the minds
of many, that the elect and regenerate
sinne not. For that each of these, yea &
all these too were elected, I thinke the
most fantasticall will not denie, and yet
that they sinned in most hainous manner
is apparant.
[s] Phi.2.12. *Secondly, to make vs the more wari-*
[t] Deut.34, *ly to looke vnto our footing. For if they*
1.4.5. *so highly in Gods fauour, & so singularly*
[u] Num. *adorned with his heauenly gifts, did fall*
10.15.25 *and defile themselues so filthily with sin,*
Nu.33.38 *with what great feare and trembling*
[x] 2 Sa.12 *ought wee to make an end of our saluati-*
10.11 *on f, who are nothing comparable in*
[y] 2 Sa.16.22 *spirituall gifts vnto them? least as God*
Lu.12.16. *either punished (as he did Moses t, Aa-*
[z] Ma.10.42 *ron u, and Dauid x, with temporall pu-*
Luk.22. *nishment) or reproued (as Peter y &*
25.26.&c. *the Apostels z) them to their amende-*

ment

ment, so hee punish vs eternally to our vtter confusion.

Thirdly, though we sinne, that we neither go on forwards, & proceede in wickednesse, and despaire of Gods mercy, no more then they did. For the Lord is *a* rich ouer all that call vpon him, and repent. *Therefore ought no man to despaire.* For it is a true saying *b*, and by all meanes worthy to be receiued, that Christ Iesus came into the world to saue sinners *c*. *Whereby many haue attained mercy*: vnto the ensample of them *d*, which shall in time to come beleeue on him vnto eternall life.

Last of all, they are set before vs to this end, that as God is mercifull, so shold we be e. And as hee is ready to receiue such into fauour as repent f, so should wee be mercifull towards men g, that in his iudgement wee may finde mercie h. Whereby certaine both hereticks, as the Catharans, or Nouatians, who taught that none which sinned after they were regenerate could bee saued; & Atheists, as Machiauell, and his fauourers, who thinke that iniuries receiued, should neuer be forgiuen k, are confuted.

3 Other things were wel done by good men in time passed, which in these dayes

a Ro.10.12
b 1 Ti.1.15
c Mat.9.13
Mar.2,17
d 1 Ti.1.16
e Lu.6.63
f Luk.15
20.21
Eccl.1.18
19.20.32
g Mat.18
28.22
Mar.5.45
Lu.17.3.4
h Mat.5.7
i Cypr.l.4
Epist.2
Epist. Eus
li.2.ca.43
k Theotē.
6.l.3.com
ment.con
tra Machi
ael.p.3.14
315.316
&c.

cannot bee followed of vs without offence to God. As, they circumcised their male children the eight day l, which is vnlawfull for vs to doe m, they offered sundry and many sacrifices, I meane bloudy sacrifices vnto the Lord n, wee may not so doe o, one brother in those dates married the wife of another p, so to marry now were incest.

l Leu. 12.3
m Act. 15.3
Gala. 5.1
n Le. 17.3.
and. 22.17
18.19. &c.
o col. 2.20
Heb. 9.1
and 10.1.2
p deu. 25.6
Ruth. 4.5
Mat. 22.24

4 Finally, some deeds wee may read of, which were singular, such as nither wee may, not others in those dayes might follow without the special and extraordinary motion of the holy Spirit. As was Abrahams readines to kill his owne and onely some Isaac q, as likewise was the spoyle which the Iewes made of the Egyptians by detaining their Iewels of silver, and Iewels of gold r. The dooing whereof was commendable in them, because they were commaunded s, but most damnable should it bee in others, for that there bee commandements to the contrarie t, but none to doe so.

q Gen. 22
1.2.3 &c.
r Ex. 12.35
s Ge. 22.1.
Ex. 11.1.2.

Whereby it is apparant, that good men are not in all things to bee imitated, but as Saint Paule would bee so followed as hee followed Christ u: so should they doe.

t Deu. 5.17
Ex. 20.13.
Mat. 5.21
Deu. 5.19
Ex. 20.13.
Ro. 13.9

u 1 Cor. 21.

There

Therefore our Sauiour is the example of vs to be followed, & that alwaies, & necessarily: alwaies, for that he vvas most perfectly good x: *and necessarily, because both himselfe* y, *and his Apostles* z, *haue commanded vs to doe so.*

But heere mistake me not, I beseech you. For albeit I say, our Sauiour Christ is alwaies, yet do I not say in all things, and though necessarily to bee followed, yet not as hee was God, for hee fasted forty dayes, and forty nights a, *hee rebuked the waues of the sea, & the winds and they ceased raging* b, *hee walked on the Sea, as on dry land* c: *with seauen loaues and two little fishes, hee fedde foure thousand men* d, *besides women & children* e, *at one time: at another, with fiue loaues and two fishes, hee fed aboue fiue thousand men* f, *besides women and children* g, *he restored sight to the blind* h, *health to the sicke* i, *to the dead life* k, *and many other miracles by the almightie power of his God-head, hee wrought, which are vnimitable (as I may say) of mortall man, in so much as they offend greatly, whether they doe it of superstition as the Papists do, or of meere zeale as in former time did the God of* Matth. 4. 23. 24. Matth. 9. 35. *k* Io. Marke 5. 35. 41. 42.

Christ alwaie necessarie to be followed, & why?

x Esa. 53. 9
Ioh. 8. 46
1 Pet. 3. 22
y Mat. 11. 29
Ioh. 15. 12
z 1 Co. 1. 1
Eph. 5. 1, 2
a Phil. 2. 5
Mat. 4. 2
b Lu. 8. 14
Mar. 4. 39
c Mat. 14. 25
d Mar. 8. 9
e Mat. 15. 34
f Ioh. 6. 10
g Mat 14. 19. 21
h Ma. 9. 27. 28. 29. &c.
i Mar. 5. 25. 26. &c.
k Io. 11. 43. 44.

Norweigh

One so called for his fasting forty daies which he did more then once: of whom Iohn Wierus in a Treatise of his *De ieiunijs Cõmentitijs* pa. 125. m Auguſt. *de verbis Domini.* Wherein Christ is to be imitated. n Theod. *li. de Actiua virtute* o Bernard. *li. Sent.*

Norweigh, who dare enterprise to imitate our Saviour in any thing which hee did miraculously as a GOD. My reason is, because there is neither commandement that we should, nor example of any Disciple or Apostle in holy Scripture, that would, or durst so doe. For we are not cõmanded to make a new world, to create things visible or invisible, no nor in the world to doe miracles, and to raise the dead, *said* Augustine m. *and so doe I.*

Our Saviour Christ therefore in those things which he did as God, must religiously be worshipped, & followed zealously in what hee did as man. Hee that loueth and hateth, what Christ as a God doth loue and detest, imitates Christ as much as man may imitate God n: he that doth that which Christ did as a man, doth follow Christ as a Christian should.

What that is, this Booke at large most notably and Bernard in few wordes doth shewe, namely, o, To abhorre the vanity of the world, and that courageously: For Iesus because he would not be elected a King, fled from the multitude: to repent, and that heartily: For Iesus was killed as a lambe: to haue true charity: for Iesus praied for his enemies.

1. *And*

1. *And hereunto are we moued, as by the commandement both of Christ himselfe, and of his Apostles Paul and Peter, of which afore:* 2. *So partly because we are called Christians.* But Christians haue their Name of Christ: therefore it is meete, that as they bee coheires of his name, so they should be followers of his holinesse, so Bernard *p*: and no man is rightly called a Christian, who to the vttermost of his ability dooth not resemble Christ in his conuersation, so Cyprian *q*: *finally*; Who doth not imitate Christ, may well bee called a Christian, but he is none, so Augustin *r*. For what doth it profit thee to be called what thou art not, and to vsurpe a strange name? If thou loueſt to bee called a Christian, shew the fruites of Christianitie, and then well mayeſt thou take the name of Christian vnto thee. *saith the same* Augustine *s*. 3. *Partly, for that hee is our God. Therefore it is our parts to imitate him whom wee worship and serue.* 4. *Partly, because wee are by nature giuen to imitation, wisedome would therefore wee should imitate the best.* 5. *And partly, because we are Englishmen, who of all other people are most fa-*

Reasons why wee should imitate or follow our Sauiour Christ.

p Bernard. *lib. Sent.*

q Cyprian *de 12. abusionibus.*

r August. *de vita christiana.*

s In the foresaid place.

mous and infamous too for imitation, a shame were it therefore for vs to imitate so painefully as many doe, in eloquence Cicero, in philosophie Aristotle, in lawe Iustinian, in physick Galen, for worldly wisedome, yea to imitate as most doe, the French in vanitie, the Dutch in luxurie, in brauerie the Spanish, the Papists in idolatrie, in impiety and all impurity of life the Atheists, and not to follow our Sauiour Christ in heauenly wisedome, and in all godlinesse of manners.

That we may so doe, hee from whom euery good gift and euery perfect gift
Iam.3.17 *doth come, the Father of lights grant; who with the sonne and the Holy ghost be praised euermore, both in our hearts, mouthes and conuersation, that others seeing our good workes, may glorifie our*
Mat.5.16 *Father which is in heauen, Amen.*
1.Pet.2.12 *Farewell in him who we are to follow,*

the 30. of July,
Anno, 1580.

Tho. Rogers

A second Epistle concerning *the translation and correction of this* Booke.

SEbastian *Castellio* hauing translated this Booke into Latine, thought it good by way of Preface, to giue some reasons both why he had translated the same beeing in Latine already, and why so hee had translated it, leauing somewhat of the Author out.

The case standeth with mee as it did with *Castellio*. Therefore am I to yeeld some reasons, both why I haue translated this Booke into English, being in English already, and why so I haue translated it, leauing somewhat out as I haue done.

For the first I say, that neither is my dooing for noueltie strange, nor am I (as I trust) to bee reprooued therefore. For both I haue examples of good men in all Sciences and professions, who to their great commendations haue done the like: as may witnesse the sundry and diuerse

uers interpretations of the works of *Aristotle* and *Plato* for Philosophy, of *Demosthenes* and *Isocrates* for Oratory, of *Galen* and *Hypocrates* for Physick, for Diuinitie of the sacred Bible: & also I haue taken the translation thereof vpon mee, not so much to translate, as to illustrate the same with places of Scripture. For doubtlesse great pitty was it, that a booke so plentifully, or altogether rather, fraighted with sentences of the scripture, was either no whit, as in some, or no better, as in the best impressions, quoted.

Besides, I haue not onely shewed the Chapters, but the very sentence also of euery Chapter, where what is written may bee found: A thing which, that I heare of, none afore mee hath doone. The bringing of which to passe, how painefull it hath beene to mee, hee alone can best report, who either hath doone, or dooth goe about the like: how not comfortable onelie, but profitable besides it will be to others, they shall finde that zealously doe reade the same.

And this whatsoeuer I haue done, was taken in hand at the motion of the

the Printer hereof, whose zeale to set foorth good bookes for the aduancement of vertue, and care to publish them as they ought to bee, would some Printers follow, neither would the sale of good workes bee mard many times for lacke of well handling, nor vaine and vile bookes to the dishonour of God, the infamie of this Land, the confirming of the wicked in naughtinesse, and alienating of the well disposed from vertue, I say, to the discredite of the Gospell, and abuse of Printing, would not dailie bee so broacht as they are.

In which my translation, I haue rather followed the sense of the Author then his very words, in some places: the which also I haue studied, as nigh as I could, to expresse by the phrase of the holy Scripture, supposing it to bee a commendation, as to Ciceronians to vse the phrase of Cicero; so to Christians, most familiarly, to haue the words of the holy Scripture in their mouthes and bookes.

Now touching my correction, I trust no good man will mistake the same. For I haue left out nothing but

but that might bee offensiue to the godlie. Yea, it is neither for quantitie much, nor for number aboue foure sentences. The first whereof is this *a*, *Hoc signum crucis erit in cœlo, cum Dominus ad iudicandum venerit.* According to *Castellios* translation: *Atque hoc erit signum crucis in cœlo, cum Dominus ad iudicandum veniet.* In the English copie, set forth by *Edward Hakes* thus, *And this signe of the Crosse shall be in heauen when the Lord shall come to iudge the world.* Which sentence, forasmuch as I see neither the Scripture, nor any good Writer doeth confirme the same, I haue left out altogether.

a In the 2. book, cha. 12. in the beginning almost.

The second is this *b*, *Sed nec inimicum Diabolum timebis, si fueris fide armatus, & Iesu cruce signatus:* According to *Castellio*, *Quin ne Diaboli quidem inimicitias timebis, si fide armatus, & Iesu cruce signatus eris.* In the English translation, *Nay thou shalt not feare the enmitie of the deuill neither, if thou be armed with faith, and marked with the Crosse of Iesus.* What neede these words, *And marked with the Crosse of Iesus?* I haue therefore not mentioned them.

b In the foresaid chapter.

The

The third is c, *Non enim stat meritum nostrum, & profectus status nostri in multis suauitatibus & consolationibus &c.* According to *Castellio, Neque enim in copia voluptatũ & consolationum situm est meritum nostrum, officiũque profectus, &c.* In the English translation, *Neither is our merit, and the comming forward in our dutie consisting in plenty of pleasures and comforts, &c.* Which I haue thus Englished, *Neither dooth our comming forward consist in the store of pleasures, and comfort, &c.* Leauing out the Worde merite: Because both the SCRIPTVRE is cleane against our meriting, and the Authour too, in many places condemnes the same.

c In the same chapter.

d As most principally in the third book cha. 26 cha. 52 pag. 627 chap. 58

The fourth e, *Sed neque qui tunc iusti erant, & saluandi ante passionem tuam & sacræ mortis debitum, cœleste regnum poterant intrare.* According to *Castellio: Quinetiam qui tunc iusti seruandique erant, ij ante supplicium tuum sacræque mortis meritum in cœleste regnum intrare non poterant.* In Hakes translation, *Nay also euen those vvho then were iustified, and in the state of saluation, could not enter the kingdome beauen before thy passion, and the merits*

e In the 3. book cha. 20. in the middle thereof.

merites of thy precious death. Where then are they? In hell? I thinke none will say it. In Abrahams bosome, as some *f.* In *Limbo patrum*, as other Papists *g* do say: but that will not easily be proued. Wherefore, as that which otherwise might offende the godly, I haue cleane omitted and left out the sentence.

f Catech. Trident. vpon these words of the Creed, Descendit ad inferos. Bern. in fest. omnium Sanct. Serm 41 g D. Iohn in 4 distin. 45. qu ar 3. Iauellus philoso. Christ p 8 Tract 4 c. de locis infelicium damnat.

And as I haue ouer-past without mentioning, these, which sauour of superstition So haue I added some godly sentences, which haue beene omitted both by *Castellio* and such as followed him, as may appeare, both in the 47. according to *Castellio*, as in mine, the 48. Chapter, within three sentences of the beginning: and also in the 63. as in mine the 64. Chapter, somewhat after the middle thereof.

So that I maruell, both why these were omitted, and the rest not amended by such as haue taken the Translation of this Booke vppon them. I grant they haue done the dutie of Translatours, yet sure I am they haue neglected a greater dutie then of Translatorshippe. For my part, I had rather come into the displeasure of man, than displease God;

God; and rather moue the obstinate heretick, then offend the weake and simple Christian.

It may be obiected, that I might haue giuen some note by the way, and so let them passe, as doth Erasmus in his Translation. Surely, Erasmus might better doe so in Latine then I may in English; Forasmuch as most are learned, and haue iudgement which read his. and I doe that which I doe for the simpler sort. And were other bookes that I could name, excellent for many good poynts, yet for some things superstitious, purged and corrected; sure I am, both God would greatly like thereof, and many would then reade them, who now reiect them, & much profit would be reaped, whereas now there is either little or no profit at all taken.

One Chapter you shall find in this my Translation more than in other Bookes. Yet haue I added no Chapter, but diuided the 6. Chapter of the third booke; Forasmuch as it comprehendeth partly a thanksgiuing to God for his benefits, and partly a commendation of Charity, which aptly me thinks makes two chapters.

Now

Now hee, who principally both ſtirred the Authour to make this Booke, and me to doe what I haue done, euen God almighty, graunt, that both you and I, and euery of vs, may vſe it to the comfort of our ſoules,

Amen.

Yours in Chriſt,

Tho. Rogers.

A godly Preface, made by *him, whosoeuer hee was,* that translated this Booke out of the Latine tongue into French.

IF this Booke, which concerneth the following of Christes example, haue heeretofore yeelded some fruite to such as haue giuen themselues to the reading thereof, I thinke it will yeelde no lesse hereafter, especially now that it is ridde and cleansed from a number of imperfections that were in it before.

And although it bee apparant, that the conuersation of such as call themselues Christians, is wonderfully corrupted: yet notwithstanding, because God is so good, that hee will euermore drawe some one or other of an infinite number from it, it maketh meethat I am not altogether out of hope

Againe like as in great and sore diseases all the best remedies that can bee deuised, are wont to bee applied with all speed: euen so the more wee see wickednes and vngodlines to abound, the more ought wee to consider by what meanes they may bee remedied, that some may be saued among so many thousands, which are hard hearted, and enemies to all good warnings.

It must needs be granted, & experience prooueth it sufficiently: that there was neuer any age, wherein Christians haue beene

beene more out of order, nor haue had leſſe regarde of godlineſſe than they haue at this day: yet notwithſtanding, this ought not to barre from hoping that God will drawe ſome continually to himſelfe. On the other ſide, like as among a great ſort which are ſtricken with extreame ſickenes and diſeaſes, ſome doe alwaies ſcape as it pleaſeth God: ſo it it to be hoped, that among an infinite number of falſe Chriſtians, God will touch ſome to bring them backe from the filthineſſe and corruption of the world, & to lead them to the feating of himſelfe

Moreouer, it is not to be douted, but that God hath alwaies ſome ſeruants of his, as it were couered vnder the great number, which by the power of his holy Spirit doe liue continually in all pureneſſe and vndefiledneſſe, without cleauing or conſenting to the vngodlineſſe, and diſordednes of the wicked.

And this is it which confirmeth mee in my hope that this little booke ſhall not be vnprofitable nor fruitleſſe.

Neuertheleſſe, this booke is not full of great cũning, nor beautified with flowers of humane wiſedome, neither dooth it diſcourſe or treate of high or dark things, neither is it ſtuffed vvith ſubtile queſtions and argumẽts, nor indited with eloquent ſtile, as thoſe commoly bee which are propounded and ſet out to the worlde, rather for boaſting and vaine glory ſake, then for any deſire to doe other men good. This booke is plaine and without any great gaineſs, but yet ſo full of good

and

& wholesome instruction, that I dare well anow, that whosoeuer readeth it with a right disposed mind, without respect to any other thing then God, and the saluation of his owne soule, which is the onely marke that wee must leuell at, hee shall reap singular profit thereby. *Profit of this Booke.*

As for my part I can witnes of my selfe, that God hath oftentimes made it to serue me for a spurre to quicken and waken mee vp from my slothfulnes and dulnesse, and to kindle in me a desirousnesse of his seruice, and I hope that the like shall b fall to all such as shoot at none other marke but to knowe, feare, and loue him, with a pure right meaning, and single minde, and to lead a holy conuersation before him.

And in good sooth it may well be saide, that vnto true Christians, good and holy bookes are as ladders to climbe vp to heauen, as sparkes to kindle the heate of the spirit, when it is quenched or waxed colde in them, and as props to stay vp their faith that it may increase. *Good Bookes as ladders to climbe vp to Heauen.*

I speake of true Christians. For as for them that are Christians but in words and ceremonies, some of them be so bereft of all true feeling of God, and of their owne conscience, that they neuer enter into the considering of the thing that might bee auaileable and necessary to the well instructing of them in the truth, and to the trayning of them to some godly behauiour, but are wholly giuen to the things of this life, as though there were none other after it. And other some haue their mindes so tied to the letter, that they can make none account of any other Bookes, but such as may make them skilfull, eloquent, sharp

witted, and subtle, and consequently wonderfull among men, despising all such works as may make them better, by moving them to the exercises of their profession. And of this sort the number is very great now-adayes; of whom nothing can bee said, saving that (as the Apostle speaketh of them) they can well enough say with their mouth that they know God, but in their deeds and workes they renounce him *a*.

a Tit. 1. 16

And truly wee bee come to a time, wherein wee bee more giuen, and more hasty to reason and dispute of our religion, then to be religious indeed; more giuen to make great and large discourses of it, then to put it in practise, and to shew the truth and pureneesse of it, by our holy conuersation; and at a word more giuen to talke then to doe: in somuch that we may well perceiue, that the Chaistian profession is nothing else now-adayes, but a lip wisedome, and a skill, to hold talke among such as make their vaunts of it.

But what? doe I tearme it lippe-wisedome? Nay, would God it were not rather turned into a fleshly and licentious loosenes, as wee may partly see already by too many effects thereof.

But so doth it alwayes befall to such as hauing receiued Christs doctrine, apply not themselues forthwith to the forsaking of themselues, without the which it is not possible for vs to bee Christs true Disciples *b*. For as the light cannot match with darknesse: so cannot Christs spirit match with sinne, and the lusts of the flesh, insomuch that if the practise thereof bee omitted, there is none other thing to bee looked

b Mat. 16 14. 2 Co. 6. 14

looked for but a kinde of liberty, whereby men shaking off all yoake, shall giue themselues ouer to all euill, & sooth themselues in their sinnes; not that they keepe not still some outward shewe and countenance of godlines: for vnlesse it bee some Epicures, and godlesse men, they neuer proceede so farre as to doe away, and to giue ouer all seruice of God.

But yet are all such shewes and outward countenances in vaine & of none account before him which requireth mens hearts *d*, and contenteth not himselfe with the only outward deedes *e*, wherewith notwithstanding they thinke to quiet their owne consciences, and to auoide the feeling of Gods wrath for their sinnes; which thing may well serue for a time in the behalfe of the ignorant, and of such as haue no better skill: but as for those which know wherein the seruice of God consisteth, they cannot but bee meruailously abashed, if they fall to examining of their own wicked conuersation.

d Deut. 6. 5

e Iob 9. 22

For there is no kind of ceremony (how faire a shew soeuer it beare, no not euen though it be of the number of those which God hath enioyned for the keeping of order in his Church) that can satisfie the conscience which is troubled with the feeling of it owne sinne, and make it sure before the iudgement of God: who will not iudge vs according to ceremonies, but according to our workes *f*.

f 2 Co. 5. 10

We reade what Iesus Christ will say to such as shal haue cast out diuells in his Name *g*, prophecied in his Name, and wrought many other great thinges in his Name. Away from me (will he say to them)

g Ma. 7. 23

yee workers of wickednesse. How much more then will he say so, to such as occupying themselues alonely in some ceremonies, & not in the true godlinesse, which the Apostle saith is profitable to all things
1 Tim. 4 8 *h*, shall haue giuen themselues to followe their flesh and the world?

To be short, we must come to this point, that for as much as Christianity is not an outward profession, nor a thing that consisteth in outward ceremonies (so as it may suffice to busie our selues about it) or in words (as who should say it were enough to haue the skill to talke and discourse of it as men doe of their worldly sciences) but it is the very power and might of
1 Rom. 6. 16 God, whereby God intendeth to renew,
1 Co. 1 18 and as it were to create againe his owne image and likenesse in man, who is fallen from it by his owne fault, and to set it againe in the former brightnesse & perfection, that hee may attaine againe to the blessed immortality: it is not to be doubted, but that the same is the thing whereon we ought to fixe & settle the eyes of our minde, and whereunto we ought to apply all our wits, straining them earnestly and to the vttermost of their powers to attaine thereunto. Otherwise we shall but lose our labour, in seeking after this or that, & all that euer we can doe shall serue to no purpose but onely to traine vs the further from the mark that is set before vs.

I know well it will be replied hereunto, that the thing which I speake of cannot be obtained in this life, wherein we be subiect to so many infirmities *k*, and are so
1 Gen. 6. 5 corrupted and fraile, that it is vnpossible to attaine thereto.

Neither

Neither doe I say, that we can attaine so farre, as to be set perfectly againe in our former vncorruptnesse, so long as wee be held wrapped in this mortall body *l*. That is reserued for the world to come wherein all things shall bee reduced to the highest perfection *m*. But my meaning is onely to declare that the thing which shall bee accomplished there, must be begunne in such wise here, as wee may not cease to drawe neerer and neerer vnto it *n*, by shortening our way continually.

l Wis. 9.15

m Ro. 21.

n Phi. 3.12

And surely, the Scripture teacheth vs manifestly, that none shall become partakers of the glorious rising again *o*, wherein consisteth the full measure of our felicity, but those who haue endeuoured heere to die vnto sin, and to liue againe in newnesse of life, which is called the right resurrection, euen by the spirit of Christ, whom all true Christians haue clothed themselues withall, which haue mortified the deeds of the flesh *p*, which haue put off the olde man *q*, with all his workes, and put on the new man, according to the image of him that created vs, and which haue cleansed themselues here from all vncleannes both of body and soule.

o Ro. 6.4.5

p Gal. 5.19. Rom. 8.4.5

q Eph. 4.22

And that is the reason why S. Paul *r*, hauing said that when Christ appeareth, wee also shall appeare with him in glory, doth foorthwith warne vs to mortifie our members that are vpon the earth, whereby hee doth vs well to vnderstand, that this mortification must goe afore in vs here, if we purpose to attaine to glory.

r Col. 3.1

The same Paul telleth vs, that our bodies shall be quickned by reason of Christs spirit *s* which shall haue dwelled in vs here

s Ro. 8.11

and whereby wee shall haue repressed all outward affections.

t 1 Ioh. 3.3 Also S. Iohn protesteth *t*, that whosoeuer putteth his trust in Christ, doth purge himselfe after the example of Christ.

To be short, there be infinite texts touching this point in the holy Scriptures. And though there were no more but this one, which they vtter so often, namely, that the vnrighteous shall not inherite the

u 1 cor. 6 9 kingdome of God *u*, it might be enough to content vs with all, and to put vs in feare, and to mooue vs to true and earnest repentance.

But alas, we be so loth to yeeld to this point, and our flesh breedeth vs so many hinderances, that wee doe what we can to eschew that burthen, and to shake it from our shoulders. But in so dooing what doe we else, but striue against our owne soules health, & resist Gods grace, who commeth to saue vs? howbeit by such meanes as he himselfe hath ordained, and by such waies as hee commandeth vs, and not by meanes or waies of our owne chusing.

Well said. God hath commanded vs to beleeue in his Sonne, and for our beleeuing on him, hee promiseth vs euerlasting life: so as all they which beleeue in Christ, taking him for their Sauiour, and applying to themselues all the benefits which hee hath purchased for vs by his death, are in the right way.

But who be these beleeuers? Euen they (saith the Apostle) which walke not after

x Rom 8.1 the flesh, but after the spirit *x*, they which take paine to frame themselues to the will of Christ, into whose bodie they be graffed, & vnto whom they be knit together,

as

as his liuely members *y* : they which indeuour to loue God, and to giue ouer the loue of themselues *z*, and of the World *a*, they which haue their whole conuersation in heauen *b*, they which loath their former life, & forfeare of falling thereinto againe, do the more watch and looke the warsher to their thoughts, deuises, words & deeds, they which feeling their owne weaknesse, and infirmity, make incessant prayer vnto God for the spirit of strength and stedfastnes *c*, and which feeling their coldnes and vnlustines, doe craue the spirit of feruency and earnestnes, they which in aduersity do keepe themselues from murmuring, and endeuour to bee patient *d* : they which bethinke themselues of Gods benefits, and yeeld him thankes for them *e*, they that straine themselues to succour their neighbours both in body and soule *f*, and at a word, they which crucifie the flesh, with the affections and lusts thereof *g*.

y Eph. 3.1
z Luk. 9.1
a Io. 2.15
b Phi. 3.2
c 1. Thes. 5. 17.
d Ro. 5.3.4
e Psal. 116. 12
f Ro. 12.4
g Col. 3.5.

Insomuch that they in whom these fruits are not found, ne make not the talent of faith to preuaile in such manner as I haue told you, cannot bee said to be in the number of the true beleuers and faithfull ones, notwithstanding that they pretende some countenance of honesty : and therefore much lesse can those bee said to bee of that number in whom the works of the flesh *h* are apparant.

h gal. 5, 19

Imputation of righteousnesse.

But some fleshly Christian will say still, that as for him, hee is cloathed with the righteousnesse of Christ, that the perfect obedience which Christ hath yeelded to GOD his Father in satisfying the law, is imputed vnto him, as if hee himselfe had yeelded it : and to bee short, that hee is

reconed for righteous by his faith, so as none of al his imperfections are to be made account of.

If thou listest to beguile thy selfe, thou maiest: but it will be to thy harme and confusion. Indeede Christ laieth not our sins to our charge, if we beleeue aright in him: neither shall our imperfections hinder the vertue and efficacie of his death. But to beare thy selfe in hand, that Christ holdeth thee for righteous, when thou giuest thy selfe to vnrighteousnes, and hast none other care but to follow thine owne inordinate lusts: it is not onely a dooing of great dishonour vnto him, but also a scorning of him for his redeeming thee.

And I pray thee, what man of good and sound iudgement dareth say, that Christ houldeth him for lowly, which is puffed vp with pride? Or for liberall and charitable, which is full of niggardlines, distrust and vnkindnes? or for a louer of God, which is full of selfe loue, and loue of the world? or for a worshipper of God, which maketh no right account of him? Or for a delighter in God, which hath none other care but to satisfie his owne pleasures and delights? Or for a man mindfull of Gods benefits, which is vnthankfull? Or (to speak more homelie) a whoremonger, for a chast person; or a glutton, and a drunkarde for a sober and moderate feeder? I beliene that euen thou thy selfe (if thou consider it throughly) wouldest bee ashamed to thinke it, and much more to speake it For how is it possible, that a man should be righteous without righteousnes, good without goodnesse, vertuous without vertue?

Saint Iohn saith manifestlie, that at Christs

Christ is righteous *i*: so hee that worketh righteousnesse is righteous, and that hee which sinneth is of the diuell: yea and hee saith moreouer, that the thing wherin the Children of God doe shew themselues to differ from the children of the diuel, is, that the one sort worke righteousnesse, and the other sort worke sinne. *i* 1 Ioh. 3

And of a truth I cannot tell how Gods true children, who are all true Christians, could otherwise bee better marked out, than by their applying of themselues night and day, to doe whatsoeuer is pleasant and acceptable to their heauenly Father: whom because they knowe to bee righteous, they also doe wholly endeuour themselues to do righteous things, wherein they shew themselues to be borne of him, as S. Iohn sheweth yet further. If yee knowe (saith he) that God is righteous, know ye also, that whosoeuer worketh righteousnesse, is borne of him *k*. *k* 1 Ioh. 2. 29

Moreouer, how can it come to passe, that the true Christians should not giue themselues to righteousnesse, seeing they haue Christs spirit, (for hee that hath not Christs spirit saith the Apostle is no Christian) which being holy of himselfe, cannot but driue forward the party vnto all holinesse whom hee possesseth? It cannot bee but that he must needes bring foorth his fruits, which are *l* louingnes, gladnes, quietnes, mercifulnes, meekenes, faithfulnes, mildnes, and staiednes To be short, it cannot bee but that hee must needes alter the whole man both within and without, to make a new creature of him. *l* Gal. 5. 22

But see to what point Satan & our owne nature bring vs: namely, to fall asleep, and

to sooth our selues in our vices, and to make vs to let the bridle lie loose on our necks, & all vnder colour, that Christ imputeth not our sins vnto vs: nay, he imputeth them vnto vs, if wee continue in them. For he died not to leaue vs in them still, but to take vs out of them really and in very deede, as witnesseth further Saint Iohn, who telleth vs plainely, that Christ appeared to take away our sins.

m 2. Cor. 5 19
n Tit. 2. 11
o Rom 6. 5
p 1 Iob. 3. 5

In which place hee intends not to speak (as I take it) of the forgiuenes of our sins past, but to say that Christ doth really, & in very deed, take away their sinning in worke, which doe beleeue on him; which cannot be done, but that he must also therewith put into them, and imprint in them, the loue of righteousnesse.

Neuertheless, I will not straine my selfe any further about this matter, which would require a whole booke rather then a Preface. And in good sooth, I had not spoken so largely thereof, but that I hoped to doe some men good thereby, who vnder pretence that they deserue not ought at Gods hand, doe make so small account of the good works which God requireth at our hands, that they giue ouer the exercise of all goodnes, and doe weed out of their hearts all regard of godly life, & of seeking their soules health with feare & trembling, as they shew well enough by the sequel.

q Phil. 2. 22
Rom. 11. 12

Furthermore, I thought by this meanes to draw on the Reader to the receiuing of this little Treatise the more willingly: wherein, as there is not any thing contayned, but such as may serue to teach vs to order our life well; so was it also requisite to shew, that there is no point of christia-

nity

nitie in vs, vnleſſe wee ſet our whole heart thereupon. And on the other part, foraſmuch as the ground hereof is how we may follow the example of Chriſt, it were very conuenient to warne chriſtian folke to inforce themſelues therto without flattering themſelues, and without feeding themſelues with vain opinions, that might turn them from the right way or hinder them in it. For ſeeing that Chriſts life was not ſet foorth vnto vs, alonely to make a legend of it, or to make a wondring at it in words, but to bee ſhewed by vs: it is the mark whereunto we muſt tend, in drawing to perfection ſo neere as is poſsible, and as much as our frailety can afford. And otherwiſe, ſeeing wee be tolled thereunto by Ieſus Chriſt himſelfe, not onely in words, but alſo by examples, which are as liuely portraitures of the life which wee ought to leade here, in waiting for his glorious comming againe, wee cannot exempt our ſelues from it without preiudice of our ſaluation, no nor yet without bewraying that we haue no liſt to it. For were wee rightly deſirous to become happy, & to attaine to the endleſſe life which is promiſed vs in Chriſt, wee could not ſhew it better then in taking the way therto, wherby we both may and muſt attaine vnto it.

And that way is none other, than to beleeue in Chriſt, and to walke as he walked. And that is S. Iohns meaning where hee ſaith, that he which ſaith he dwelleth in Chriſt, ought to walke as hee walked, that is to ſay, hee ought to endeuour to liue as hee liued. 1 Ioh. 2. 6

There are alwayes enow which boaſt themſelues to beleeue in Chriſt, or to be Chriſtian. But in very meane to know Boaſting Chriſtians.

them,

them, is to marke whether their whole indeuor be to follow Christ or no, which is as the badge of this so excellent profession, or as it were the faire coloured liuery whereby wee shew and declare our selues to be the same indeed, which wee report our selue to be.

And certes it is not possible that they which are vnited and knit vnto Christ, as his members, should not bee touched with a desire to resemble him, and to follow his steps. For the very thing wherein the vnion & coniunction are shewed, is that the members doe shewe themselues to be of the selfe same that the head is. And where that is not doone, it is an euident proofe that the member is rotten, senselesse, and void of the life which is in the head.

And in this behalfe, I report mee vnto the iudgement of man, who is wise enough of himselfe to attaine easily to that reason.

Not without cause therefore doth Saint Paul say, that wee must bee of the same minde which Iesus Christ was of. For thereby his meaning is to do vs to vnderstand, that wee which are members of Christ must be answerable to him in vnity of affection and will. Which thing he teacheth yet more plainely in another place, where he saith, that wee be grafted into Christ, after the likenesse of his death and resurrection: meaning thereby, that wee which are ioyned vnto Christ as an impe is to the stock of a tree, ought so to liue of his life as there may not appeare any deformitie in vs, but that as he hath died, so we must die also: and as hee is risen againe, so we must rise againe likewise, we must die (I say) vnto sinne, and rise againe vnto

Phi. 2. 5

Rom. 6. 5

vnto newneſſe of life; for that is the death and the life which he ſpeaketh of.

Which thing I haue ſaid, to the end that wee which boaſt our ſelues to be Chriſts members, ſhould vnderſtand that our vanting of that title is vaine, if we labour not to reſemble him in all our whole life. And in what things? not in raiſing the dead *u*, in giuing ſight to the blinde *x*, in healing the ſick *y*, or in faſting forty daies *z* (for theſe are miracles which hee wrought both by himſelfe, and by his Apoſtles, for the confirming of his doctrine amongſt men, that they might receiue it as heauenly and comming from God: and hee wrought them once for all without any neede of hauing them done againe by vs) but in following his vertues, as his faith, his obedience, his patience, his conſtancie, his temperance, his lowlineſſe, his meekeneſs, mildneſs, gentleneſs, perſeuerance, diligence, earneſtneſs in praying and thankſgiuing, & many other things.

u Ioh.11.43
x Ma 9.28
y Mar. 2.3
Luk.5.18
z Lu 4.2.3

All the which he did, not to make a ſhew of them to vs, but to traine vs to the ſame by his owne example; not to impute them after ſuch a ſort vnto vs, that we ſhould be held for ſuch as he himſelfe is, without being ſo indeed: but, to the intent that as he did them ſo we ſhould do them too, as he himſelfe ſaith *a*; & as Peter ſaith *b*, to the end we ſhould follow his footſteps.

a Mat.11 28
b 1 pe.2.21

And how ſhall we know that we be in him, and are made partakers of his graces, but by our endeauouring of our ſelues to keepe his commandements? And ſoothly the onely meanes to know and to be aſſured in our ſelues that we dwell in Chriſt & Chriſt in vs, is our keeping of his comman-

c 1 Ioh. 2. 3. 4 mandements, as S. Iohn teacheth c, adding further, that our knowing that hee dwelleth in vs, is by the spirit which hee hath giuen vs, because that by that spirit, we endeauour to follow him, and to frame our selues to his will, whereby wee yeeld proofe of the vnion that is betweene him and vs. For euen as the children of this world, doe witnes themselues to be all one with the world, by following their worldly lusts d, ambition, couetousnesse, & pleasures, which thing I say also of the members of Satan: so in like case, the Christians shewe themselues to bee made one with Christ by his holy Spirit, when they follow Christ step by step, and make his life to serue them, as a most perfect rule to leade their life by.

d 1 Ioh. 1. 3. 15. 16

What remaineth then to be done in this case? Soothly, that we on our part do inforce our selues, by eschewing all slothfulnes; which being hurtfull, & noysome in all things, is most hurtfull and noysome in this behalfe: for so much as it is of such importance, that wee cannot neglect it without wilfull disappointing our selues of our saluation and soueraigne felicitie.

e Ma. 7. 14 f Lu. 9. 13

This way is narrow and rough; I confesse it: so, as all Christians do, and so doth Christ himselfe say it also e. For inasmuch as thereby wee must forsake our selues to follow Christ f (which is very painfull and hard to flesh & blood, which desireth nothing but her owne pleasures and commodities) no doubt but we feele it to be very bitter & burdensome. But what for that? Yet must wee take that way, without stepping aside one way or other. For that is the onely way, which after many labors, & hard

hard pinches leadeth in the end vnto life. As for the other way, it is very broad, faire, and accompanied with great pleasures, but the end thereof, saith he, leadeth vnto death. Now it is much better to goe by labour to rest, by tribulation to ioy, and by death vnto life, then contrariwise to go by rest to labour, by ioy to tribulation, & by life to death: for look what thing commeth last shall be euerlasting.

What thing then should hold vs backe or hinder vs in this race? If it be the world, with all the goods, honours, and pleasures thereof: let vs vnderstand that all those things passe away *h*, like an arrow which is shot at a white, the trace whereof is not perceiued any more when it is once past. If it be the roughnes and vneasines of the waie: let vs consider how there is nothing so vneasie, nor so rough, which becommeth not easie & smooth by continuall vse. *h* 1 Co. 7. 1 & 1 Ioh. 2. 17

If it bee the infirmity and weakenesse of our nature, let vs thinke vpon him which hath promised to stand by vs, to helpe vs and to strengthen vs; who being good, will help vs, and being Almighty, will also strengthen vs, conditionally that wee pray to him continually *i*. Aske (saith hee) & it shall be giuen vnto you, seeke and ye shall finde, knocke at the doore, & it shall be opened vnto you. Prouided alway, that wee on our side doe straine our selues *k*, for hee helpeth not them that are idle and do nothing. Hee giueth his Spirit: but it is to such as feeling their owne feeblenes, and being displeased with it do earnestly desire and craue his Spirit *l*. To such as nothing aske, nothing he doth giue. It is euen hee that worketh in vs; Howbeit, not so long *i* Lu. 11. 16 *k* Mat. 11. 12. *l* Lu. 11. 13

long as wee our selues sleep, not so long as wee fould our armes across, and much lesse so long as wee resist him.

The kingdome of GOD (saith Iesus Christ) suffereth violence *m*, and the violent pluck it to them. And who bee those violent? those which being inflamed with great desire and zeale to fashion themselues like to their head, do offer violence and force to themselues, to the intent that their nature and flesh being restrained and bridled, may not cast any impediment in the way of Gods spirit, which worketh in them, which feeling themselues colde and lazie, whether it be in prayjng to God, or in giuing him thankes for all things, or in any work of godlines either towards God or towards their neighbours, doe quicken and stir vp themselues, without suffering themselues to goe on, and to bee ouercome of their flesh, which take paines to marke all their owne thoughts and affections, & to restraine them from passing their bounds and from rouing astray, setting a sure watch vpon their mind, and following the counsell of the wise, because that from the mind commeth the welspring of all euil *n*: which, knowing how easie it is for them to slippe aside at euery least occasion in the world, do set good guard vpon themselues continually, labouring to subdue & ouercom themselues: and finally which by Christs spirit doe incessantly crucifie the flesh with the lusts thereof.

m Mat. 11. 12

n Mat. 15 18

And of a truth, wee bee of our owne nature so contrary to God, and so bent to the seeking of our owne selues, and our affections are so heady and vehement, and wee be haled vnto euil with so great force by

by our flesh, that we must not thinke that God can haue his dominion in vs, vnlesse wee vse great force to ouercome and subdue our selues to him.

Yet notwithstanding, there are some now adayes, yea, and a great summe, who without taking much paine (I will not say without taking any at all) cease not for all that to bragge afterward that they bee of Gods kingdome, but they deceiue themselues. For seeing that Gods kingdome is righteousnes, peace and ioy through the holy Ghost, as saith saint Paule *o*, how can it haue place in them, which suffer vnrighteousnes to raigne in them? And verily it is a suffering it to raigne, when they represse it not, according also as they shew in effect by their conuersation, which is no better then the conuersation of those whom they condemne. *o Ro.14.17*

I know well they haue their shifts for it, saying that wee haue no power at all, that wee shall bee flesh still as long as we bee in this life, & that we cannot proceed far forward in this great frailty and weaknes of our nature, but that Christ will supplie all our wants, and not lay our sinnes to our charge, Yea verely, but when they say so or rather flatter themselues after that maner, perceiue they not how they degrade themselues from the degree of christians? For if they cannot obey God, and doe the thing that hee commandeth, they haue not Christs Spirit *p*; and if they haue not Christs Spirit, then are they not Cstristians. S. Paule saith well, that the flesh neither will nor can obey Gods lawe: but yet hee addeth therewith, that Christians are not in the flesh, but in the Spirit. You *p Rom.8.9.*

bee

be not in the flesh, saith hee, but in the Spirit; at least wise, if Gods spirit bee in you. Wherepuon it must needs follow, that they which cannot obey God are in the flesh, and those, saith hee cannot please God.

Who are fleshly.

Which reason may serue also to this saying of theirs, that we shall alwaies be flesh. For if we alwaies be flesh, wee shall alwaies bee still vnchristian-like: because that to be flesh, and to bee Christians, are things that can by no meanes match together; I mean to be flesh in such wise, as to make none other trade then to follow a mans own lusts. For otherwise I deny not but that the flesh is still in vs so long as wee bee wrapped in this mortall body, to prouoke vs vnto euill, and to make war against the spirit; but not to follow the froward motions of it any more. For this standeth true, that whosoeuer followeth them, is not to bee registred in the number of Christians. and therefore *S.* Paul threatneth euerlasting death to such as liue after the flesh *q.* specially after they haue bin taught that they be alwayes subiect vnto damnation.

q Ro.8.13

As touching our frailty and weaknesse, wherewith they thinke to preuaile continually, against such as presse them with their duty: Sureiy I confesse with them that it is great, and such as maketh euen the holiest to bee ouerthrowen and vanquished oftentimes by the diuell and their owne flesh, which thing they lament and bewaile: but as for to make a shield or a defence of it, to sooth themselues in their vices, and to take licence to follow their lusts; it is for such folk to doe, as seeke all manner of occasion to do euill, & to ride away all regard of vpright dealing and righteousnes,

teousnes, which thing cannot agree with true Christians, whose whole study is to maintaine themselues in good workes, as they that know how ill it beseemeth those which professe themselues to bee made cleane by the blood of Iesus Christ r, to turne backe to the defiling of themselues againe. r He. 9. 14

Moreouer, to say that Christ will supply all our wants, and not charge vs with our sinnes, whereunto wee haue yeelded our selues so freely and willingly, after wee haue known him, seemeth in my iudgement to tende to none other thing, than to make Christ a cloake for our vices, and to take occasion of his grace to flatter and maintaine our selues in them, which cannot bee done without manifest wickednesse.

For seeing that Christ maketh vs partakers of his grace, vpon condition that we shall leade a life both pure, holy, and beseeming him, & to bring the same to passe doth promise vs his Spirit, so wee aske it of him in faith: if we doe the contrary, it will not bee without dooing him wrong. Wherethrough it will come to passe, that wee shall bereaue our selues of the benefit of our redemption, and make our selues vnworthy thereof. For (as S. Iohn teacheth vs) Christ his blood maketh none cleane, saue those which walke in the light as God is light s. s 1 Ioh. 1. 7

But I beseech these men in the name of God, to consider these things aduisedly, and to thinke earnestly vpon this saying of Christs, that, Not all they which say Lord Lord, shall be saued, but they which do the will of his heauenly Father t. Neither t Ma. 7. 21

words

wordes nor ceremonies doe proue folke to be Christians, children of God, faithfull ones, members of Christ, and chosen of God (which are titles wherewith they deck themselues, as with things which belong peculiarly and alonely vnto them) but their deedes and their loue proceeding from a pure heart, from a good conscience, and from an vnfained faith.

Let vs then conclude, that the only true marke of Christians and right beleeuers, is loue, without the which, a man may well talke of Christ, and of the Gospell, and he may wel haue the Sacraments, and all the godly ceremonies that can be deuised, and yet all shall be nothing *u*.

u 1 *Cor.* 13 1.2.3.

And would God that the Christians of our time, as well the one sort, as the other (for alas, they be diuided asunder) had put it well in vse, these former yeers. For then should wee not see now so much hatred, heart-burning, cruelty, medling, sedition, part-taking, treason, treacherie, desire of reuenge, and other infinite mischiefes that raigne amongst vs. Neither should blood haue beene shed after such a sort, and in so great aboundance as it is; and yet still shall be, vnless God vsing his absolute power, restraine mens minds, which are now fiercely bent, and fleshed one against another, so as they may not be able to bring their desires and passions to passe: & that they also on their side doe suffer themselues to bee bowed by acknowledging their faults, and by hauing recourse to the remedy of repentance which is the onely meane to appease Gods wrath so kindled against vs: and at a word doe turne their rage and cruelty into mildnes and charity

An

And to lay foorth the matter yet more particularly, the Christians are those which crucifie the flesh, with the lusts and affections thereof *x*. The children of God, are they that are led by Gods spirit *y*, and not by the diuells spirit, nor by their own affections. The faithful are they, which not only repenting themselues truly, doe trust in Gods mercy throgh Iesus Christ, but also doe exercise themselues in all good works, *z* as saith S. Peter *z*, do endeuour to shew in their faith, strength; in their strength, skill; in their skill, staiednes; in their staidnes, patience; in their patience, godlines; in their godlines, brotherlines; & in their brotherline's, loungnes. The members of Christ are they that take paine to frame and fashion themselues like vnto their head, as much as can be in this life; assuring them elues that it is not possible for the head to be of one will, and the members of another *a*. Gods elect or chosen, are they that endeuour to be holy and vnblameable before him in loue.

Marks of christianity
x Gal. 5. 24
y Ro 8. 14
z 2 Pe. 1. 5
a Eph. 1. 22

Those, tho'e be the marks wherby a man may and ought to discerne them from the vnbeleeuers, the heathenish, the vnholy, the children and limbs of the diuell, and finally from all kinds of false Christians.

In respect whereof it is not amisse to alledge the saying of Saint Augustine. The wicked man, saith he *b*, may haue baptisin, he may haue the gift of prophecying, hee may receiue the Sacrament of the body & blood of our Lord, he may beare the name of a Christian, and haue Christs name in his mouth, and he may haue other vertues: but charity is the thing which the wicked cannot haue, it is peculiar to the true

b Augustin. de laude charitatis.

true Christians. And therefore (saith he) let euery man examine himselfe what he loueth *d*, and thereby he shall finde to what Citie hee belongeth. If he loue the world and worldly things, that is to wit, fleshlinesse, money, or honour, he is a citizen of Babylon. But if he loue God, he is a Citizen of Ierusalem. Hee is good and righteous, and therefore he must not doubt, but that God will at that day giue vnto him the crown of righteousnesse.

d 1 Cor. 11 21

AMEN.

A. G.

The first booke of the IMITATION of CHRIST.

CHAP. I.

That all worldly things are vaine, and to be contemned.

HE which followeth mee, saith Christ *a*, doth not walke in darknesse, but hath the light of life: by which words wee are inioyned to imitate his manners and conuersation, if wee desire truly to be enlightned, and deliuered from all blindnes of hart. *a* Ioh.8,12

Wherfore it is our parts, most earnestly to consider what the conuersation of our Sauiour was.

The doctrine of Christ surpasseth all the learning euen of the best men *b*, and a man endued with his spirit, findeth an hidden, & heauenly Manna *c* in his words, but for want of the Spirit of Christ *d*, many though much they heare, yet little they profit by the preaching of the Gospell. *b* Io.7,46 *c* Reu.2,17 Ioh.14.26 *d* Io.16,13

Wherefore, if any would fully vn-

derstand, and with pleasure attaine to the knowledge of our Sauiours words, he must indeuour to frame his life after his examples.

What auaileth it thee subtilly to dispute about the Trinitie, if thou lacke humilitie, and so displease the Trinitie?

Doubtless darke sayings make not an holy man: but a vertuous life bringeth into the fauour of God.

For my part, I had rather finde my selfe conuerted from sinne, than cunningly define what sinne is.

If thou hast the whole Bible; yea, and the sayings of all Philosophers at thy fingers end *e*, what art thou the better if thou bee out of charitie and the fauour of God?

e 1 Cor. 13.2

Vanity of vanities, and all is vanitie *f*, saue onely to loue and to serue God sincerely.

f Eccl.1.2 &,12.8.

When all is done, the true wisdom is *g*, by contemning the world, to goe on towards heauen.

g 1 co.1.20 *h* Mat 6.19 *i* Pl.19.6.7 &.51.7. Eccl.2.9

It is vanitie for a man to seek transitorie riches *h*, and to trust in them *i*.

k Pr.18.18. Psal.62.9.

It is vanity to hunt after preferment and to be puffed vp *k*.

l Pro.6.25 Gal.5.16

It is vanitie to follow & fauour the lustes of the flesh *l*, which one day thou

thou wilt rue full grieuously.

Vanity it is to desire a long life *m*. and not to care for a good life *n*.

It is vanitie to behold the time present, and not to fore-see what will come hereafter *o*.

And vanitie it is to couet those things which passe away most swiftly *p*, and not to hasten thither where is ioy without end *q*.

Forget not the prouerb *r*. The eye is not satisfied with seeing, nor the eare with hearing.

Wherfore endeauour thou to withdrawe thy selfe from the loue of this world *s*, and looke on things which are not seene *t*. For they which giue the raines to their desires *u*, both defile their consciences with sinne, and slay their soules through Gods displeasure *w*.

m Wis. 4.8
n Ro.8.12
o Si. 18.23
p 2 pe.3.10
q Re. 5.16
r Eccl.1.8
s Ioh.2.15 Col.3.12
t 2 Cor. 4.18
u Ia.1.1
w Wis.1.3 12.15

Chap. II.

Against vaine glory in spirituall things.

ALL men naturally desire to knowe: but what is knowledge without the feare of God *a*? The most simplest Coun-

a 1 Cor. 13.2

2 Cor.8.7

try swaine fearing God, is better than a proude Philosopher which stareth vpon the starres, and careth not for himselfe *b*.

b Luk.12 56.57

Hee which knoweth himselfe thoroughly, esteemeth of himselfe but lightly *c*, and weigheth nought the praise of men.

c Lu.18.13

If I had all knowledge and had not loue *d*, what would that profit me before God, who will iudge me according to my deeds *e*?

d 1 Cor. 13.2

e Ps. 62.12 Mat.15.27 Rom.2.6

Study not ouer earnestly for knowledge, for that is but a vexation of the spirit *f*, and a deceiuing of the minde.

f Eccl.1 17.18

For learned men cõmonly would be knowne and accounted wise *g*.

g 1 Cor.8

Many things there be, which knowen, but little, if they doe any thing, profit the soule: and he is extreamely foolish, that casteth his minde vpon any thing which tends not vnto his euerlasting welfare *h*.

h Mat.6.33 Luk.12.31

Much wordes doe not satisfie the mind, but a good cõscience is a *i* continuall feast, and maketh a man with boldnes to approach before God *k*.

i Pr.15.15 1 Pet.2.19 *k* 1 Cor. 15.12 1 Ioh.3 20.21

By how much thou knoweſt moe, and better things then other men, by so much shall thy paines bee greater,

and

and more grieuous *l* then others, vnless thou liue by so much better then other folkes. *l* Lu. 22. 17 and 16. 2 Iam. 4. 7

So then let none art, nor knowledge make thee proud: but hauing knowledge, be thou more humble *m*. And if in thine opinion, thou knowest much *n*, knowe thou that far moe things there bee which thou knoweſt not: and neuer be proude man, but confesse thine ignorance. *m* Ec. 1. 18 Ro. 11. 20 *n* 1 Ti. 6. 3

Why preferrest thou thy selfe before others *o*, seeing that many there be better learned, and more skilfull then thy selfe? *o* Ier. 9. 23 1 cor. 1. 19 1 Tim. 1. 7

If thou wilt be learned, and knowe indeede, then studie to be vnknowne, and to be obscure *p*. *p* 1 Cor. 2. 1

For the true and perfect knowledge is to know and abase our selues: and he which will esteeme lightly of himselfe, & greatly of others *q*, is doubtlesse a wise and perfect man. *q* Phil. 2. 3 Ro. 10. 13 Mat. 18. 4

When thou seest one openly to offend *r*, and grieuously to transgresse, conceiue not by and by better of thy self thē of him, for thou knowest not how soone thou maist fall thy selfe *s*. *r* Ro. 11. 17 *s* 1 cor. 1. 2

For in very deede wee are fraile *t*, but thinke none more fraile then thy selfe *u*. *t* 1a. 3. 2. 13 *u* Gal. 6. 1

Chap. III.

Of the true knowledge, or knowledge of the truth.

HAppy is that man whom the Truth it ſelfe *a*, not letters, nor figures, which vaniſh, dooth teach. For our own opinions and ſenſes, do many times deceiue, and ſeldom profit vs. What auaileth it ſubtilly to diſpute about obſcure & dark things *b*, the ignorance whereof, ſhall bee no hinderance vnto vs at the day of Iudgement *c*?

a Wiſ.9.4 Ioh.14.6

b 1 cor.2.1

c 2 cor.2.6 1 cor.13.2

Certainely, it is egregious folly to bend our wits vnto curious and hurtfull things, neglecting profitable and neceſſarie matters: to haue a thorow inſight in profane thinges, and to haue no ſight at all in Gods will and word *d*.

d Ma.13.13 Mat.22.16

What ſhould we paſſe for tearmes and queſtions *e*? For hee is rid from ſundry opinions, whom the euerlaſting Word doth ſpeake vnto.

e Tit.3.9 2 Ti. 2.26

For by one word all things were made *f*: and one worde all ſpeak, one Word which was in the beginning, ſpeaketh

f Ioh.1.1.2 Heb. 2.10

speaketh vnto all, without whom no man *g* can either iudge or vnderstand the truth. *g* Luke 10 22.

Now hee, to whome all things are but one thing, which draweth vnto one thing all things, and seeth all things in one thing *h*, doubtlesse abideth both constant in mind, and continually in God. *h* Ioh. 7 2

O God, which art the truth *i*, make mee one with thee in perpetuall charitie *k*. *i* Ioh. 14. *k* 1 Ioh. 4. 16

Many times to read much, and to heare much it irketh me: whatsoeuer I can either wish or desire, it is in thee *l*. *l* Mat. 23.

All Teachers be ye silent *m*, and all creatures holde your peace *n*, but speake Lord, speake thou onely vnto me. For the nigher one is to himselfe, and the lesse hee wandereth abroad, the more easily he conceiueth, and the more excellent things, because he taketh the light of his vnderstanding from aboue. *m* Za. 2. 1 *n* Heb. 12 19.

A pure mind and a constant is not distracted diuers wayes, because it doth all things to the glory of God, & laboureth earnestly to be free from selfe-loue *o*. For, what doth more hinder & hurt a man, then the vnruly *o* Mat. 6.

affections of the minde *p*.

A good and godly man, before he goeth about any matter, consulteth first with himselfe *q*, and is neuer drawne away by wicked affections, but maketh them to serue at the cõmandement of reason.

Of all combats, the soreſt is to conquer our selues; and of all cares, the chiefeſt should bee to wexe strong against vice, and continually to profit more & more in vertue & holines *r*.

The greateſt perfection of this life, is not without imperfection *ſ*, & when we are beſt learned, wee are ignorant in many things *t*.

To conceiue modeſtly of our selues *u*, is a readier way vnto happineſſe, then earneſtly to ſtudie to bee deepely learned *x*.

And yet is not ſcience or knowledge to be contemned, becauſe beeing rightly conſidered it is good, and allowed of God *y*. But for all that, the goodnes of man *z*, is better then his knowledge, and a good life is to bee preferred afore learning *a*.

But becauſe many deſire to knowe rather then to pleaſe God, it falleth out commonly that they erre, & reap either no fruite, or very little by all their

Ephe. 4. 22
Sam. 1, 13
Sir. 37, 16
Eph. 4, 11 12. 13, &c.
Col. 2, 1, 2.
1 Pe. 3, 18
Ro. 7, 18
1 Co. 13. 9
Pro. 3. 13.
Gal. 2. 6, 3,
1 Cor. 3. 2
2 Cor. 12
Pr. 19. 22
1 Tim. 4, 6
Si. 19. 23

their ſtudie *b*.

Now, would they bee as earneſt in rooting out vices *c*, and in planting vertues, as they are diligent in propoſing queſtions, certainly both the rude multitude would be more vertuous, and the learned ſort more ſage then they are.

Aſſuredly, at the day of Iudgement, we muſt tell, not what wee haue read, but what wee haue done *d* : and how religiouſly wee haue liued, not how rhetorically we haue perſwaded.

Goe to then ; where be now thoſe maſters ſo famous, & ſo pointed at in their life time *e*, whoſe places ſuch haue, as perhaps neuer think on thē ? In their life time who but they ? now where are they ? So quickly vaniſheth the glory of the world *f*. Now if they had liued according to their knowledge (and known rightly the word of God) then had they ſtudied to their euerlaſting praiſe and profit *g*.

Alas, how many euen of the learned ſort, periſh in this world for lack of the feare of God *h* ! And becauſe they couet to bee rather famous then vertuous, they are carried away with vaine imaginations *i*.

So that in truth , hee which loueth

b 1 Cor. 4, 19. 20.
c Ma. 3. 7. 8 Mar. 12. 35. 36.
d Math. 25 34. Rom. 2. 6 2. cor. 5. 10
e Reu 22. 12 1 Cor. 1. 10
f Eccl. 1. 2. & 2. 3. &c.
g Pſ. 111. 6
h Eſay 18 13. 14. and 33. 18.
i Ro. 4. 11

k col.2.14 Eph.3.17 19. l Matth.23. ver.8.&c. Mat.1.4. m pr.5.33. Lu.18.14. n Phi.3.8 o Ioh.7.16 17.18.

much *k*, is famous, he which despiseth glory *l*, is glorious: hee which humbleth himselfe is honourable *m*, hee which counteth all things but dung to win Christ *n*, is prudent; and hee is learned indeed which abandoneth his owne wil, to do the will of God.

Chap. IIII.

Wisedome must be vsed in all our dealings.

a 1 Ioh.4.1

Beleeue not euery saying or spirit *a*, but examine the matter wisely by the word of God.

b Gen.8.5

For alas, naturally wee are giuen *b*, both to thinke and speake rather ill, then well of others.

c Ge.8.21 d ps116.11 Sir.19.16 Iam.3.2. e To.4.18 Iam.1.19.

But good men beleeue not euerie mans words, because they know how that we are prone alwaies vnto euil *c*, and that the best offendeth with his tongue *d*.

f pr.17.12 g Iob.22. 11.12. Sirac.12.4. pro.17.4 h Sir.18.7

It is a point of great wisedome to be neither heady *e* in our actions, nor obstinate in opinion. As great wisedome is it, neither to beleeue euerie mans words *g*, nor by and by to rehearse that which hath been told *h*.

Take

Take counsell of a godly man *i*, whom thou knowest to keepe the commandements of God, and follow the counsell of the wise *k* before thine owne fantasies. A good life maketh a godly wise man *l*. *i* Si. 17. 1 *k* pr. 12. *l* Pro. 9.

The more a man humbleth himselfe afore God *m*, the more wise hee is and quiet in all his affaires. *m* Pro. 1.

Chap. V.

How to reade and study the holy Scriptures with profit.

Looke in the holy Scriptures for truth, not for eloquence: & read them with that minde where-with they were written, for thine euerlasting profit *a*, not for a polished phrase. *a* Io. 5. 39

Study as wel godly books, though they bee rude *b*, as workes both eloquent for stile, and profound for method. *b* 1 Cor. 1. 17

Respect not in the Author either learning or ignorance, but let the pure loue of the simple truth allure thee to reade *c*: and neuer mark who speaketh, but what is said. *c* Psa. 43.

Men die *d*, but the word of God shall *d* ps. 89.

Esa. 49 8 shall stand for euer e; and God sundry
Psa. 100.5 waies speaketh vnto vs, not respecting
Psa. 117.2 our persons f.
Gal. 2.6 Many times through our owne cu-
1 Pet. 1.17 riosity, we profit little in the reading
Deu. 10.17 of good bookes, whilst wee stand to discusse those things which ought simply to be ouer-past.

It thou desirest to reape commoditie, reade with all humility g, simplicitie and zeale; and neuer couet to
Esa. 66.2 Ier. 9 23 4 be counted learned h.
1 Cor. 1 9 31 Bee questioning alwaies with godly men, and harken with silence vnto
Sira. 6.36 10.13.20 their sayings i: be not offended with the darke speech of thine elders: for they neuer speake without cause why.

Chap. VI.

That inordinate and carnall affections must be mortified.

Pr. 18.14 Esa. 48.22 Pr. 15.13 Pr. 13.10 Pro. 15.3 Eccl. 5.9 Mat. 5.3 Ma. 11.29 Pro. 1.16 Mat. 11.10

WHen-soeuer a man dooth couet a thing immoderately, straight way his minde is out of quiet a.

The proud & the couetous be euer vexed b, but he which is poore c, and meek in spirit d, liueth in great ease e.

Hee which doth not mortifie the inor-

inordinate affections of his minde *f*, *f* Ro. 8.13
may easily be carried away to wicked- Gal.6.8
nesse, and with trifling things bee o- Col.3.5
uercome.

Hee that is weake, worldly, & carnal *g*, can no waies withdraw himselfe *g* Ro.8.5
from earthly desires *h*; and therefore &c.
when hee resisteth them, it grieueth *h* Gal.5.17
him; when he is contraried, hee fret- &c.
teth; and if he fulfill his mind, he sinneth, and by and by doth wound his
conscience *i*, because he followeth his *i* Iam.1.15
desires, which in stead of that peace Ro.2.5 &c
which he looked for, bring continual
disquietnesse *k*. *k* Pr.14.13

Wherefore, the true quietnesse of Esa.57.10
minde is attained, not by following, 11
but by resisting wicked affections *l*. *l* 1 Pet.12
and remaineth in him which is fer- 11
uent, & godly zealous *m*, not in car- *m* Gal.5.22
nall and worldly men *n*. *n* Ro.13.14

Chap. VII.

Against vaine hope, and vaine glorie.

a Psa.62.1
IT is a vaine thing to trust either in &c.
man *a*, or in any other creature *b*. Ier.17.5

Bee not ashamed to bee in *b* Psa. 29
subiection to others *c*, for Christs 7.8.
sake, *c* Gal.5.13

sake, nor if thou be poore in this pre-
d Mat. 5.3 sent life *d*.

Depend not vpon thy selfe, but put
e Pro. 3.5 thy confidence in the Lord *e*. Do thy
part notwithstanding, and God will
f Mat. 25.4 blesse thine indeuour *f*.

Trust not to thine own knowledge,
neither doe thou repose any confi-
g Ps. 111.8 dence in the wit of man *g*, but only in
h ps. 56.11 the Lord *h* which exalteth the hūble
i Iam. 4.6 and bringeth downe the proud *i*.

1 Pet. 5.5 Glory thou neither in thy riches *k*
k Ier. 9.13 if thou haue much, nor of thy friends
1 cor. 1.31 if they bee mighty, but in the Lord
l Iam. 1.17 who both giueth all things *l*, & gladly
m Ier. 9.23 would giue himselfe afore all things *m*.

Be thou proud neither of thy beau-
tie, nor highnesse. For a little sickne-
doth both deforme the one, and con-
n Iob 2.7 sume the other *n*.

Like not ouer-well of thy selfe, if
thou haue a good wit, least thou of-
fend god therby, which gaue whatso-
o 1 cor. 4.7 euer good thing thou hast by nature *o*.

Thinke not thy selfe better than
p Lu. 16.11 other men *p*, least God who knoweth
Mat. 7.3.4 what is in man *q*, condemne thee ut-
q Io. 2.25 terly for thine arrogant conceit.

Doost thou well? Take heede of
pride, God iudgeth not as man doth
r 1 Sa. 16.7 *r*. For that commonly displeaseth
him

him which pleaseth man *f*. *f* Esa.55.8

If thou hast any goodnesse in thy selfe, think that another hath more *t* 1 Cor.1.
so shalt thou alwayes retaine the true ver.3.
modestie of minde.

To debase thy selfe euen vnder all men can neuer hurt thee, but to prefer thy selfe afore one man, may easily condemne thee *u*. *u* Luk.18 11.12.13

The humble man is alwaies in quiet *x*, but the haughtie minde fumeth commonly with indignation *y*. Matth.20 11.12 *x* 1 Pet.5 5.6. *y* Ia.4.1.2.

CHAP. VIII.

What company is to be followed or refrained.

OPen not thine hart vnto euerie man *a*, but communicate thine affares to the wise & godly *b*. *a* Sir.8.9 *b* Si.37.12

Acquaint thy selfe with reuerend old men *c*, and delight not much in the company of youth and strangers. *c* Si.13.24 *d* Si.13.24 *e* Pro.23.3

Flatter not the wealthy *d*, and take heed of the mighty *e*, ioyne thee to thine equals *f* which are godly *g*, and do that which is honest *h*, and for the publique welfare *i*. *f* Si.13.16 *g* 2 Sa.22. ver.26.27. *h* 2 Ti.2.2 *i* Eph.4.15

Bee familliar with no woman vnlawful-

Pro. 5. 3. 8 lawfully *k*; but generally commend
Pr. 15. 39. as many as are good *l*.
1 Pet. 3. 6 Wish to be familiar but with God
Ph. 3. 30 onely, and his holy Angels *m*, and vt-
Pro. 2. 24 terly auoide the company of some
and 29. 24. men *n*.
Iirac. 19. 3. Haue peace with all men *o*, but not
Pro. 12. 18 familiarity *p*.
1 Thes. 3. 2 Many times it falleth out, that wee
1 cor. 5. 9 loue a stranger through the report of
Psa. 16. 4. 5. others, whom afterwards we hate, hauing tryed his conditions. And many times we displease other by our lewd behauiour, whom wee thought wee should please right well, if wee had but their acquaintance.

Chap. IX.

Of obedience and subiection.

a 1 Pet. 2. 13. 15. IT is greatly for our behoofe to liue vnder others *a*, not as we list our selues, and at more ease liue subiects, than rulers.

b Eph. 6, 6. Colo. 3. 22 Many obey for feare *b* rather then for loue, & grudgingly, not gladly. But such can neuer haue the libertie of minde, before they obey both for con-

conscience *c*, & for the Lords sake *d*.

Whersoeuer thou becommest, looke neuer to liue at ease, vnlesse thou keepe thy selfe within thy calling, and obey thy Superiours.

The opinion and change of places hath deceiued many a man.

Euery man by nature would follow his owne minde, and fauourerh such as are of his opinion: but if wee feare God, we will sometime change our mind for quietnes sake *e*.

For who is so wise that hee knoweth all things *f*? Therefore trust not too much vnto thine own opinion *g*, but willingly giue eare to the iudgement of others *h*.

And albeit thou stand in a good matter, yet if it bee more expedient to haue it otherwise, alter thy minde, and thou shalt doe better *i*.

I haue heard many times, that it is easier, yet better, to heare and take, then to giue counsell *k*: & he bewraieth his pride and pertinacie *l*, which will stick in an opinion, though it be good, if wiser then himselfe, through deeper iudgement & circumstances would haue it altered.

c Ro.13,5
d 1 pe.2,13
e Pf.32,14 Rom.12.3
f Ro.12,6
g Pro.3,5
h Pro.12, 8,15
i 1 Cor.9 1,19.&c.
k Pr.11.27
l Pro.21.9

Chap. X.

Against idle meetings, and vaine talke.

a Math. 14. 23. b pr. 10. 14.

SHunne the common meetings of men as much as thou canst *a*. For, to talke of worldly matters *b*, dooth greatly hurt vs, mean we neuer so well.

The reason is, We are easily drawn away with vanitie. And for my part, I haue wished many times that I had been silent and absent.

Now, if any would examine the cause why so gladly wee chat and prattle together, seeing we seldome speak without offence to God, and hurt to our conscience, he shall finde it to be euen comfort forsooth, and recreation. For the more earnestly wee couet & desire a thing, or the more certainly we knowe any euill to bee towards vs, the more vehemently wee loue to talke and thinke thereof, albeit commonly to small profit or purpose.

For this outward comfort dooth not a little hinder the inward consolation.

Wherefore, wee are to watch and c Ma. 24. 41 pray *c* that wee spende not the time d Ma. 12. 36 idly *d*: and if wee will, or must of ne-

cessity

ceſſity ſpeake, let our ſpeech be good to the vſe of edifying *e*, that it may miniſter grace vnto the hearers. *e* Ep.4.29

To babble much wee ſhould not vſe, both becauſe the cuſtome thereto is nought, and for that in many wordes there cannot want iniquitie. But godly ſpeech greately auaileth to a vertuous life *g*, eſpecially where men of like minds and ſpirit are coupled together in the Lord. *f* Pr.10.19 *g* Pr.10.11 Pro. 18.20 Luk.6.44

Chap. XI.

How to come to quietnes in minde, and a godly life.

VVOuld we not intermeddle with other mens doings & ſayings, wee might liue at great eaſe and quietneſſe. But how is it poſſible that hee ſhould bee quiet, which buſieth himſelfe with thoſe matters that touch him not; which picketh occaſion to goe abroad, and little or ſeldome can keep himſelfe at home? Bleſſed are the meek *b*: for they haue much reſt *c*. *a* 1 Tim. 5 13 *b* Mat.5.5 *c* Mat.11 25

In olde time many attained vnto ſingular perfection, & were zealouſlie

lie addicted to the contemplation of heauenly things. And how so; They
d Col.3.5 mortified their earthly members d.
1 Pet.2.4 We loose the bridle to all beastly desires, and care altogether for tempo.
e Lu.21.44 ral trashe. Seldom, if at all, we subdue
1 cor.7.32 our affections indeede, neither desire wee to profit more and more daily in well doing. If therefore we remain in
f Reu.3.15 religion, either cold or lukewarme f, what maruell?

But were wee dead vnto our owne
g Rom.6.2 selues g, and not intangled inwardly
2 Pet.1.12 with perturbations, doubtlesse wee should taste the vnspeakable sweetnes of a godly life, and be inflamed with a burning desire of celestiall things.

For in very deede, the greatest (if not the whole) let from goodnesse is, because we are in bondage to vile af-
h Ro.6.12 fections h, and labour not to followe
Ro.8.1.&c the foot-steps of the faithfull.

Hence it is, that if wee be neuer so lightly touched with aduersitie, wee are meruailously dismaide, and seeke
i Luk.8.43 help of man i, which commeth from
Mar.5.26 the Lord k.
k Psal.44.1 Now would we keepe our places l,
l Eph.6.10 like valiant souldiers, the Lord would
m 2 Cor. helpe vs from aboue. For he is ready
12.13 to assist them which serue him m, and

will

will giue vs victory, if we fight his battell *n*. But if wee place our religion in doing these outward things, in short time our religion with them *o* will vtterly decay.

n Ia. 1. 12

o Col. 2. 22

Wherefore the axe must bee laide vnto the roote *p*; and our wicked affections cut off; which is the onely way to finde rest for our soules.

p Mat. 3. 10

If euery yeare wee would roote out a vice frō our minds, oh how quickly should wee prooue good men! but alas, we see by experience, that after many yeares, wee are worser than when at the first wee professed religion. And he is an holy man counted now adaies, which can retaine a part of his first & former zeale, yet should the fire of godlinesse increase daily, & be inflamed more and more.

The remedie whereof is, at the beginning to straine our selues, so shall we afterward do all things at pleasure.

I confesse indeede, it is hard to leaue old woonts *q*: and as hard, yea harder for a man to bridle his affections. At the beginning therefore striue with thine inclination, and leaue a wicked custom, least otherwise when you would, you cannot so easily. For it is impossible that wee should vanquish

q Lu. 9. 59

quish and subdue mighty, which cannot ouercome light & trifling things.

Oh, if thou wouldest consider what quietnes to thy selfe, & ioy to others thou shouldest bring by godly and
r Lu.15.7 good behauieur r, doubtles thy chiefest care would bee how to liue in the sight of God religiously, & honestly in the eyes of men.

Chap. XII.

Of the profit gotten by aduersitie.

IT is good for vs sometime to suffer affliction. For it maketh vs to
a psl. 19.67 knowe our selues in this World a,
b chr.10.7 and to repose no confidence in any cerature b.
psl.18.5 &c It is good for vs sometime to be ill
c Mat.5.11 spoken of c, & ill thought of, although wee deserue not the same. For that
d 2 Sam. 6 bringeth to humility d, and driueth
10.11.12 from pride: And the more earnestly
Rom.5.3 wee call for the testimony of God
e Ro. 8. 16 in our conscience e, when wee are
1 pet.4.14 contemned among men, and of no credit.
f Psa.9.4 So that euery man ought so to de-
a cor.1.9 pend vpon God f, that hee neede not

can

eare for any worldly comfort.

For a good man the more hee is troubled, either outwardly in body, or inwardly in minde, the more hee considereth how greatly hee standeth in neede of Gods assistance, without which, hee seeth he can do no good *g*. Then he sorroweth and sobbeth, and desireth to bee deliuered from miserie: then it grieueth him to liue any longer *h*, and wisheth to bee loosed, and to be with Christ *i*, and then hee perceiueth ful well, that in this life we cannot finde perfect peace, and securitie *k*.

g phi. 2. 13

h Ro. 5. 21

i phi. 1. 24

k Io. 16. 20
Reue. 7. 16

Chap. XIII.

That no man either is, or hath bin without tentation, & how both to suffer and resist the same.

AS long as wee liue in this world, wee cannot be without tentations and troubles. And that made Iob to call mans life heere on earth *a*, the dayes of &c.

a Iob. 7. 1.

Wherefore it standeth euery man vpon to thinke heereof, and to watch in prayer *b*, that the diuell haue no vantage against vs, which neuer sleepeth

b Mar. 36
Mat. 26. 41

peth, but rangeth about alwaies see-
c 1 pet. 5 8 king whom he may deuoure *c*.
Reu. 12. 12 The best man is tempted somtime
d Sirac. 2. 1. *d*; and to be vtterly without tentati-
1 cor. 16. 13 on it is impossible.
Heb, 12, 8 Yea expedient it is sometime tha
e Iac, 1. 21 we be tempted *e*, though we like no
f He. 12. 11 thereof *f*; for thereby wee are hum-
Ps. 119. 67. bled, purged *g* and instructed *h*.
g Iob. 5. 17 All the holy Fathers haue endure
Wis. 3, 5 tentation, and been schooled there
h He. 12. 5. by *i*, but they which fainted vnde
Sirac. 8, 12 the same, are vtterly cast away *k*.
1 pet. 1, 6, 7 There is no calling so holy, no
Iudg. 8, 25 place so solitarie, but you shall finde
k Lu. 8 13 there both trouble to try you, & ad-
Heb. 12, 8 uersitie to disquiet you; no, let no
man looke in this life to be free from
tentation. For wee haue that in ou
l Ia. 1. 14 selues which tempteth vs *l*, insomuch
as we are borne in concupiscence, &
m Ps. 51, 5 conceiued in sinne *m*.
Tentations come vpon tentati-
ons, miseries vpon miseries, and al-
n Ge. 2, 24 waies we haue somwhat to suffer: be
o Mat. 26. cause we are fallen from the estate o
17 our felicity.
p Mat. 6, 56 Many whilst they shun some trou-
q Es. 30, 13 bles, fall into worser *o*. For they ar
Luk. 11, 18 not auoided by flight only *p*, but b
Ia. 1, 2, 3 patience *q*; and true modestie ma-
ket

keth to preuaile ouer enemies.

Hee which onely outwardly shunneth tentations, and plucketh not vp the root frō whence they doe spring, is so far frō escaping them, that they assaile him the sooner, & make him much worse then he was before *r*. *r* Mat.12,45

By sufferance, through Gods grace thou shalt more preuaile *s*, than by stubbornes and resistance *t*. Heb.6.4 *s* Rom.5.3 Iam.1.12 *t* 1 Co.10 10

In thy trouble vse counsell. If thy neighbour be afflicted, giue him no ill word *u* but comfort rather *x*, which thou wouldest haue thy selfe, if thou wert in his case. *u* Gal.6.1 *x* Iob.6.14

The cause of all wicked tentations is inconstancy of minde, and lack of faith *y*. For as a ship without a stern, is carried to and fro with winde and weather; so the wauering *z* and vnconstant man is diuersly tempted. *y* Ma.8.26 Mat.18.21 *z* Ia.1.6.8

As fire trieth yron, so tentation trieth man. What wee are able to doe we knowe not many times: but what we are, tentation shewes *b*. *a* Wis.3.6 Sirac.2.5 *b* 1 Cor.3.

To auoid tentation it is good to be circumspect at the beginning of the time. For the enemy is the more easily ouercome, when wee shut the doore of our vnderstanding against him, and meete him at the threshold 13. Iam.1.12

as soone as he begins to knock. And therefore saide a certaine Poet right well to this effect.

If thou bee sicke, preuent the worst
And seeke for remedy at the first.
For when a sickness hath taken root
If thou take physick it will not boot.

Ouid in his 3 booke De arte amandi.

Learn before thou speake, and vse physick or euer thou be sick. Sira. 18. 28

For first commeth into our minds a bare cogitation of euill, then followeth a strong imagination, out of which proceedeth a wonderfull delectation, wicked motions, and assent vnto sin: and so by little and little, the malicious enemy entreth in, when at the first he might easily be kept out.

The steps to sinne.

Whereby this we get, that the longer we tary before we resist, both wee are the weaker when we do resist, and our enemy the stronger whom wee must resist *d*. Som as soon as they begin to amend their liues others at their end, and diuers all their life time are tempted and afflicted: againe there bee which are but lightly assaulted: which thing God, who worketh all things for the safety of his Elect *e*, bringeth to passe according to the wisedom & equity of his heauenly will.

d Ia. 1. 14

Rom. 8. 8

And therefore wee must not despaire when wee are tempted, but so much

much the more earnestly pray vnto God, that he would vouchsafe to help vs in all extreamities, &, according to the words of Paul *f*, giue issue that we may be able to beare our tentation.

f 1 Cor. 10.13

So then in all tentations and troubles, let vs humble our selues vnder the mighty hand of God *g*. For hee exalteth the humble and meek *h*.

g 1 pet. 5.6 Iam. 4.10

In aduersitie man is tried, how hee hath profited in well doing, and so he getteth not only fauor before God *k*, but also fame among men. For it is no great thing for a man in prosperitie to seeme deuout and zealous: but hee which continueth patient in the time of aduersitie *l*, will doubtlesse, proone a perfect man.

h Iam. 4.6 Pro. 3.34

i 2 Cor. 3.13

k 1 pet. 1.6

l Rom. 5.3 Iam. 1.3

Many ouer-come great troubles, which are ouercome by small, and daily: but such cannot trust to themselues in great, which are so weake in trifling things.

Chap. XIIII.

Against rash Iudgement.

LOoke warily into thy selfe, and iudge not other men *a*. For in iudging others, wee labour vainely, erre commonly, and easily

a Mat. 7.2 Luk. 6.37.

Iam.4.11 easily offended *b*; but in iudging and
1 Cor. 11.13 examining our selues *c* wee reape singular commoditie.

As we fancie a thing, so wee iudge thereof: and blinded with priuate affection, wee commonly giue partiall
Ro.2.1 sentence *d*.

Now were the loue of God alwaies our onely guide; our senses, which are enemies to truth, would not so easily trouble vs. But cõmonly somewhat either lurketh within, or chanceth without, which carrieth vs away.

Many in their doings vnwittingly seek themselues, which are so long quiet in mind, as they inioy all things according to their wish: but if any thing fall out otherwise, then they would, they chafe, fret and fume.

Great dissension riseth many times euen among friends and countrimen, yea among the godly & zealous to, through diuersitie of opinions. For such is our nature, wee can hardly breake an old custome: and further than he seeth will no man gladly goe. But if we cleaue, or depend more vpon reason and sense *e*, than vpon that
Ioh.3.3.4 vertue which bringeth vnder the obedience of Christ, let vs neuer looke to be inflamed with the light of gods holy

holy spirit. For God will bee serued not with a peece of man, but with whole man *f*, neither doth he allowe reason to iudge of religion. *f* Deut. 6. Luk. 10. 2

CHAP. XV.

Of the workes of charitie, and how to doe good workes.

VVE ought not to doe wickedly for any thing *a*, nor for any mans sake *b*, albeit in respect of the weake *c*, a good worke may bee vndone sometimes, or done otherwise. And that is not to neglect a good worke, but to leaue one good worke to doe a better. If thou haue not loue thine outward deedes profit nothing *d*: if thou haue loue, bee thy works neuer so small and simple they profit much. For God respecteth not what is done, but how, and with what affection a thing is done *e*. *a* Rom. 3 8 *b* Ro. 8. 38 *c* 1 Cor. 9 20. 21. 22 *d* 1 Cor. 13. 3 *e* Lu. 7. 46

He doth much that loueth much *f*. Hee doth much that doth a thing as it should be done *g*. And hee doth so, that seeketh the common wel-fare before his owne profit *h*. *f* Luk. 7. 47 *g* Mat. 26 10 *h* 1 Cor. 13 5

It many times seemeth a charitable deede, which indeed is a carnall. For that which is done, as commonly *Carnall works what*

workes are done, either of affection, or desire of gaine, or hope of reward, which are carnall inclinations, is doubtlesse a carnall, and not a charitable worke.

Fruits of charity.

i 1 Io. 2.15 Iam.4.4

k 1 Cor. 13.4

l Ier.9.23

m 1 Cor. 1.31

n Iam.1.17

o Ro.7.15

p Ec.1.13 Phil.3.8

A man indued with perfect charity serueth not his owne turne, but onely in all things seeketh the glory of god. *i* He enuieth not *k*. For hee loueth no priuate ioy *l*, neither will reioyce in himselfe, but in the Lord *m*, whose blessing he desireth before all things. He ascribeth no goodnesse vnto any, but acknowledgeth all thinges to come of God, from whom euery good gift & euery perfect gift doth proceed *n*, & in whom all the Saints doe rest in perpetuall blisse *o*. Finally, he which hath but a spark of this true charity, accounteth al worldly things but meere vanity *p*.

Chap. XVI.

That men which offend, must bee borne withall sometimes.

a Thes. 3.14

b Esa.10 14

THat which thou canst not amend neither in thy selfe, nor others, must patiently be suffered *a*, till God otherwise worke *b*.

Think

Thinke with thy selfe, that perchance God doth it to try thy patience *b*, without which our merits do little availe: notwithstanding in thy troubles, thou oughtest to beseech almighty God to assist thee with his grace, that patiently thou maiest endure his crosse, and trial *c*.

b Ro. 5. 3. Iam. 1. 3. 4

c Luk. 17.

If any, beeing diuerse and sundry times admonished, will not amend *d*, deale with him no more, but commit the whole matter to GOD, that his will, and glory may appeare in all his creatures *e*, which knoweth well how to turne all things to the best.

d Tit. 3. 10

e Mat. 6. 10

Endeuour thy selfe patiently to beare the faultes and infirmities of other men, whatsoeuer they be *f*, for so much as thou art faulty thy selfe *g*, and must bee borne withall. And if thou canst not be such as thou wouldest be, thinkest thou to make another according to thy mind?

f Gal. 6. 1. 2

g Iam. 3. 1

Wee wish that others were godlie and yet wee amend not nor selues *h*. Wee would haue others seuerely corrected *i*, which wee refuse our selues. We finde fault with the licentiousnes of others, and wee our selues will not be gaine-said: Wee seeke that others should bee bridled by lawes, and wee

h Ma. 7. 3. 4. Ro. 2. 1. 2

i Mat. 7. 1

our selues refuse obedience. Where-
by it is euident, how we loue not our
k Mar.7.12 neighbour as our selues *k*.
Luk.6.31 If all were perfect what should wee
suffer at other mens hands, for Gods
l Mat.5.10 sake *l* ? but now it pleaseth God, that
1 pet.4.14. wee must beare one anothers burthen
m Gal.6.2 *m*, & that because no man is without
fault, no man but hath his burthen,
no man that can liue by himselfe, no
man but lacks aduice sometime, and
therefore we ought to suffer one with
n 1 Cor. another *n*, to comfort one another,
12.26.&c. to helpe, instruct, and admonish one
another.

And neuer shall the vertue of a man
be so knowne, as by occasion of ad-
o Ia.1.12. uersitie *o*. For, occasions make not a
p 1 Pet.1. man fraile, but shew what he is *p*.
6.7.

Chap. XVII.

The way to quietnesse, both temporall amd eternall.

THou must bridle & break thy will
in many things, if thou wilt liue a
a Ps.120.7 quiet life *a*: and if thou wouldest
Mat.5.5. stand vpright, & go forward in godli-
b ps.119.19 nes, account thy self in this world but
He.11.15 a banished man and a pilgrim *b*. And
1 Pet.1.17 if thou desire to be a Christian, thou
must

must prooue a foole before men, for Christs sake *e*. *e* 1 Cor. 1

A hood or a shorne head maketh not a religious man; but an alteration from vice to vertue, and a mortification of the lusts. verse 23. 1 col. 3, 18 Eph. 4. 22 Ro. 13, 12

He which loueth any thing besides God, and the saluation of his soule *f*, shall find nothing but misery & sorrow. *f* Psal. 1. 19 29

And let not him looke to be long in quiet, which laboureth not in the sight of man to be most abiect & inferior to all *g*. For thou art in this life to serue *h*, not to rule, and called to suffer *i*, and to labour *k*, nor to loyter and to liue at pleasure. *g* Iam. 4. 6 Mat. 10. 24 *h* Mat. 20 28. Phil 4. 2. 7

For men are tryed in this world as gold is in the furnace: & let no man looke to stand heere vpright, vnlesse with all his hart hee humble himselfe for the Lords sake *m*. *i* Luk. 9. 23 *k* Ge. 3. 19 *l* Iob 23, 10 Wisd. 3. 6 *m* 1 Cor. 4 10.

Chap. XVIII.

The vertuous life of the holy Fathers.

BEholde the examples of those holie Fathers, in whom religion and perfection did shine, & you

shall easily perceiue how little, and in a manner nothing, it is, which we do. Alacke, what is our life compared with theirs?

Those holy men and friends of Christ, did serue the Lord in hunger
a 2 cor. 6.4 and thirst *a*, in colde and nakednesse, in wearinesse and painefulnes, in watchings and fastings, in praiers & meditations, in manifolde persecutions
b He. 11.36 and troubles *b*.

What and how great miseries did the Apostles, and Martyrs, and Confessors, and Virgins, and all which at any time followed the steps of our Sauiour Christ, endure? for they ha-
c Iob. 12.15 ted their liues in this worlde, that they
Mat. 16. 25 might saue them for eternall life.
Luk. 9.24 O what an hard and seuere life did
and 17. 13 those holy Fathers leade in deserts? what long and greeuous tentations suffred they? How often did the enimie assaile them? How zealously did they offer the sacrifice of prayer vnto God With what scueritie did they tame their bodies; what study spent they to profit in religion: what conflicts had they with vices & wickednes? how vprightly did they spende their time before God?

In the day time they labored, in the night

night they prayed, & at no time ceased they from deuout meditations *d*. Finally no time was idly spent, and all houres that they consumed seemed very short, insomuch that many times, for to profit their soules, they little did regard the reliefe of their bodies *e*. And as for wealth, authoritie, promotion, friends, & kinsfolks, they renounced them, together with all worldly things.

So that in mans eyes they were poore *g*, but in the sight of God, & in respect of their vertues most mightily rich; outwardly they seemed needy *h*, but inwardly they were refreshed with Gods heauenly grace, and comfort *i*, in the world meere strangers *k*, but to Christ friends, & familiars *l*, in their owne iudgement most vile *m* & odious to the world *n*, but to almighty God dear and precious *o*.

They were humble and obedient, and friendly and patient: Whereby they found good successe in the spirit and grace before God *p*.

Therefore should all godly men follow their steps, & be more moued by the example of thē to vertue, than of luke warme Christians, though they be infinite, to wickednes.

d Ep. 6.18 Col. 4.2

e Ma. 14.15 Luk. 9.12 *f* Ma. 16.20 Mar. 12.28

g Mat. 5.5

h cor. 6.10 *i* ps. 94 19 *k* Ioh. 16.2 *l* Ioh. 15.15 *m* Io. 13.6 *n* Ioh. 5.19 *o* Ioh. 16.20

p 2 Cor. 4. 13.14

Ch.

Oh what zeale had the godly in the
q Act. 4.10 Primitiue Church q? what deuotion
r Act. 1.46 to prayer r? what cõtention to excell
in well doing? what seuere discipline?
what reuerence, yea what obedience
shewed they to the doctrine of their
teachers? Their monuments to this
day shew, that they must needes bee
most singularly perfect, which haue
s Heb. 11 30 so valiantly subdued the world s.

But now adaies, if a man can but
keepe himselfe from grosse offences,
or refraine from reuengement, hee is
accounted a good and perfect man.

O the securitie of our time (which
haue so quickely declined from our
t Reu. 2.4 first heate t) and loathed life, because
u Reu. 3.16 we are luke-warme u & weary x: but
x Mat. 24 48 surely it is a manifest argument that
we are dead from well dooing, which
see so many examples of godly men
before vs, and follow none of them.

Chap. XIX.

The exercise of a true Christian.

THe life of a Christian should bee
a Mat. 5.4 adorned with all vertues, that
16.20.27 hee may bee inwardly such as he
48 outwardly appeareth to the world a:

yea

yea more vertuous should he be than hee seemeth, in as much as God seeeth our hearts *b*, whom wee must intirely reuerence wheresoeuer wee are, and before whom we must walke vprightly as Angels.

b 1 Sam. 16.7 Psa. 35.15

Euery day we should renounce our mindes *c*, and as though we were but newly conuerted from sin, we ought to enflame our zeale and say:

c Ro. 12.2

O my Lord and God assist mee, I humbly beseech thee, in this my good purpose and zeale; and giue me grace euen at this present time godly to enter into thy seruice. For what hitherto I haue done is nothing.

In this our race and going forward in godlinesse, wee must vse great diligence, if wee minde to finish our course as we should. For if he which couragiously goes on, is tyred many times, what wil becom of him which either seldome or faintly setteth forward?

Many things cause vs to change our good mindes: but wee neuer so lightly omit spirituall exercise, but we greatly hinder our selues thereby.

The purpose of the iust dependeth vpon the fauour of God *d*, not vpon their owne wisedome *e*, on whom they

d Phi.2.13 *e* Pro.3.5

they trust in all their enterprises. For
f Pro. 16. 9 man may purpose *f*, but God disposeth: neither can man of himselfe bring any thing to passe.

If wee omit our accustomed exercise, either for religions cause, or to profit our brethren; wee may easily attaine thereunto againe: but if carelessly, of sloth, or faintnes of minde we neglect the same, we doe both highly displease God, and greatly endamage
g Ia. 1. 22 our selues *g*.

Let vs doe our best, yet shall we of-
h Iam. 3. 2 fend in many things *h*. Albeit it will bee good to shoote at some certaine thing, and especially against those vices, which hinder vs more then others. Wee must examine and set in order, as well outwarde as inwarde things, for both are necessarie to our
i Eph. 4. 20 proceeding *i*.

If thou canst not at all times take an account of thy selfe, yet do it sometime, and at the least once a day, to wit, at morning and at night.

In the morning consider how thou wilt spend thy time till euening: and at night call into mind how thou hast
k psl. 12, 14 past the day, & what thy thoughts *k*, wordes, and deedes haue beene. For thereby we commonly both displease

God

God and offend man.

Gird thy loynes like a man *l* against Sathan *m*, bridle thy riotous appetite *n*, so the more easily shalt thou bring vnder all the vnruly desires of the flesh. *l* Eph.6.14 *m* 1 pet.5.8 *n* pr.23.31

Bee thou at no time idle altogether *o*, but alwaies either reade or write, or pray, or meditate, or doe somewhat for the publique welfare. *o* Pro.6.6

The body must bee exercised with iudgement. For all exercises bee not for euery man. Priuate exercise must not be vsed in a publike place. Albeit thou art to take heed that thou bee not to publikue slowe, and swift vnto priuate; but hauing done thy dutie according to thy calling, if any leisure bee getten; betake thee to thy selfe, as thy profession doth require.

All men cannot vse one exercise; but that is for some, which is not for others.

Againe, according to the diuersity of times we thinke of exercises. For, some like vs on holy dayes, some on working dayes, some in the time of warre, some in the time of quietnes, some we mind when wee are pensiue, and some when wee reioyce in the Lord *p*. *p* 1 cor.1.3

Good

Good exercises should oftentimes be renued, especially on holy-dayes, as though wee were then departing out of this life, and going to the euerlasting dayes of rest. And therefore at such times especially wee should shew our selues most deuout, and most carefully execute Gods hestes; looking, as it were presently for a reward of our labor from God. Which if it be deferred, let vs think with our selues that wee are not sufficientlie prepared, but vnworthy so great glorie, to bee reuealed vnto vs at a time conuenient, and prepare our selues more diligently to our end.

Happy is that seruant saith our Sauiour Christ *p*, whom the Lord when hee commeth shall finde watchfull: know ye of a truth, he will make him ruler ouer all that he hath.

p Luke 12. 43.44

Chap. XX.

Of Solitarines and Silence.

Seeke a conuenient time to meditate: and oftentimes call the benefits of God into minde.

Omit curious things; and choose such

ſuch matter as may rather ſtir vp thy minde vnto godlineſs, then buſie thee too much.

Withdrawe thy ſelfe from ſpeaking vainely *a*, from gadding idly, from liſtening vnto rumours & noueltie; and thou ſhalt find good leiſure, and ſufficient for thy ſpirituall exerciſe, & that after the example of the moſt godly, who ſhunned the company of men, as much as they might, & chose to liue apart vnto God. *a* Math.12 36. Phil.4.8.9

One ſaid *b*, I neuer came amongſt men, but I departed more wicked than I was before. And this we finde true when we talke much together. *b* Seneca.

It is eaſier to bee altogether ſilent, then not to exceed in words; and to tarry at home, then not to offend abroad, it is eaſier.

Wherefore, he which would be zealous and godly, muſt auoyde company *c*. *c* Math.14 23. Mar.6.46

No man ſafely doth goe abroade, but hee which gladly can abide at home, no man ſafely doth gouerne but hee which gladly can bee in ſubiection *d*, no man ſafely dooth command, but hee that hath learned willingly to obey *e*, no man ſafelie is merry, but he that hath a good conſcience *f*. *d* Mat.20 26. *e* Ro.13.1 Col.3.20

f pro. 15.13 science f; & no man safely can speak, but hee that willingly can holde his peace.

And yet hath not the securitie of good men, at any time been without
g Pr. 28.14 the feare of God g: neither did their excellent and heauenly gifts, make them any whit proude, but the more
h RO. 12.14 humble h. But the security of the
i pr. 28.25 wicked, as it ariseth of pride i, so it
k Esa. 48.12 turneth to their destruction k.

Neuer looke to liue at thine harts ease in this world, seeme thou neuer
l Esa. 34.19 so godly and religious l.

It falleth out many times that they fall grieuously through pride, which in mans opinion were most religious
m Lu. 18.10 men m: whereby it is euident, that
n psl. 119.67, tentation is verie good for some n,
o 2 Cor. 12.7, both to keepe them from pride o, & outward consolation.

O, if man would auoid vaine plea-
p 1 Ioh. 2 15, 16. 17 sure, and not loue the world p, what a good conscience should he alwaye retaine? If man would cast away all vaine cares, and thinke onely vpon heauenlie things, and trust wholly in
q psa. 3.1 Esa. 16.4 God q, what a continuall ioy should he feele in his minde?

No man shall finde any spirituall comfort, except hee occupy himselfe dili-

diligently in ſtirring vp his minde vnto godlineſs *r*; the which thou ſhalt the more eaſily attaine if thou enter into thy chamber *ſ*, and ſhut thy ſelfe from troubles of the world, as it is written *t*: Examine your owne heart vpon your bed, and be ſtill.

r Eſa. 26.8

ſ Mat. 6.6

t Pſa. 4.4

For commonly thou ſhalt finde that in thy cloſet, which thou wouldeſt leſſe abroad.

The more thou vſeſt thy Cloſet, the more thou wilt like it: the leſſe thou commeſt thereinto, the more thou wilt loath it. But frequent the ſame rightly, and tarrie therein at thy firſt conuerſion from wickednes, and afterward thou ſhalt do it with exceeding pleaſure.

Solitarineſſe and quietnes, is good for him that would proceede in vertue, and learne the myſteries of holy Scripture. For there ſhall he find euen flouds of teares *u*, whereby hee may waſh and cleanſe himſelf euery night, that hee may bee ſo much the nigher vnto his Maker, by how much hee is farther from the reſort of men.

u Pſa. 6.6

So that God with his holy Angels commeth vnto him, which withdraweth himſelfe from his friends and acquaintance.

It

It is better to liue in a corner, so a man haue regard to himselfe, then without care of his owne saluation e-
x Mat. 7. 22 uen to worke miracles x.
1 cor. 13. 2 It is no shame but praise for a god-
y psl. 102. 6 ly man seldome to goe abroad y, to shunne to bee seene, and not to loue to see.

Why lookest thou on that, which
z Exod. 20 17 is not lawfull for thee to haue z? The
a 1 Ioh. 2 17 world passeth away, and the lustes thereof a.
1 cor. 7. 31 The desire of pleasure maketh thee to roaue abroad; but when the pleasure is past, which is quickly gone, what getteſt thou thereby but repentance, and a wandring soule?

A merry out-going, bringeth commonly a mournefull returning home & a merry euening watch, is signe of a lowring morning; euen so the ioy of this world entreth pleasantly, but
b pr. 14. 13 and 23. 31 endeth bitterly b. What canst thou see
c 1 Cor. 2 31 1 Ioh. 2. 17 in another place, which is not heere? Behold the beauen and the earth, and all the elements, for of those doe all things consist: What seest thou in any place that abideth euer?

Perchance thou thinkest to satisfie thy selfe with contemplation, but thou shalt neuer doe so.

What

What if thou saweſt euen all things before thine eyes? it were but a vain sight *d*.

But lift vp thine eyes man vnto God *e*, and aske pardon for thine offences.

Leaue vaine things to vaine folkes, and giue thou thy mind to do the wil of God *g*.

Shut thy self within thy doore *h*, and call thy wel-beloued Iesus vnto thee *i*. Tarry w th him in thy chamber, for elſe.where thou ſhalt neuer finde ſo great quietnes.

Haddeſt thou not gone abroade, or liſtened vnto rumours and tales, thou mighteſt the better haue enioyd quietnes: but now, becauſe thou liueſt thine eares to heare newes thou art troubled greatly, and vexed in minde.

d Ec.1.14
e Pſa. 25.1
Pſa.121.1
f Si. 17.23
g Deu.11 1
Eccl.3.12
h Mat.6.5
i Can.8 14.& 3.4

CHAP. XXI.

Preparatiues vnto godlineſſe.

VVIlt thou come forward in godlineſs? Then fear God *a*, and bee thou not ouer-looſe in behauiour, nor giuen to any vaine pleaſure *b*, but keepe vnder thy ſenſes by

a Pro.1.7
Pſa. 19.19
Sirac. 1.16
b Pro.9.17

by discipline.

Prepare thy selfe to vnfained re-
c Ro. 2. 12 pentance *c*, and thou wilt proue reli-
gious. For repentance bringeth vnto
godlinesse, and negligence quickely
doth forgoe the same.

It is maruaile that any man can
hartily reioyce in this life, which con-
sidereth his banishment, and the ma-
d 1 pet. 1. 6 nifold perils of his soule *d*.

Through the weakenes of our mind
& security, wee feele not the sorrowes
of the mind, but oftentimes we laugh
e Mat. 5. 4 when indeed we should weep *e*
Luk. 6. 21 There is no true liberty, nor good
mirth, but in the feare of god ioyned
f 2 Cor. 1. 3. 4 with a good conscience *f*.

Happy is that man, which castin
Pro. 15. 15 off the lets of all worldly busines, an
giue himselfe wholly to the stirring
vp of his minde. Happy is he that ca
keepe himselfe from all those things
which may either defile or burthe
g 2 cor. 8. 9 his conscience *g*.

h 2 Ti. 2. 1 Fight like a man *h*, custom is ouer
come by custome.

If thou mindest not to meddle
other mens matters, they for the
parts, will not meddle in thine.

Take not vpon thee another ma
charge, neither trouble thy selfe in th
affair

affaires of thy betters.

But looke vpon thy selfe *i*, and before thy dearest friends giue thy selfe counsell. *i* Mat. 7. 1

If thou lack the good will of men, take it not heauily, but if thou behaue not thy selfe well, and circumspectly as becommeth the seruant of GOD and a true Christian *k*, howle and weepe *l*. *k* Luk. 8. 21 Ro. 2. 8. 9

It is good for a man not to haue much comfort in this life, especially worldly comfort. As touching heauenly, if wee either feele it not at all, or but seldome, the fault is in our selues, which neither seek occasions to stirr vp the mind, nor forsake transitory, and externall comfort *m*. *l* Iam. 5. 1 *m* 2 Co. 1. 9

Thinke with thy selfe not one lie that thou hast not deserued any heauenly cõfort, but also that thou doost deserue great misery & affliction *n*. Heb. 12. 1 *n* Luk. 8. 13

A man set on fire with the sparkes of true godlinesse, loueth not *o*, but *p* Phil. 3. 8 loatheth the world *p*; and all that is *q* 1 Ioh. 2 herein *q*. *o* Ro. 2. 15. 16.

A good man continually findeth occasion to weepe and mourne. For whether he behold himselfe, or other men, hee seeth that no man liueth without misery in this world. Yea the more

more earnestly hee considereth himselfe, the more aboundantly doth he
r Lu. 23. 28 shed teares *r*. And indeed our manifold
s Esa. 59, 2 sinnes and transgressions *s* wherewith wee lie so wrapped, that hardly we can behold celestiall things, should pronoke vs so to doe.

t Sira. 7. 36. Thinke more often of thy death *t*, than of a long life, & doubtlesse thou wilt giue thy selfe more earnestly to repentance, then thou doest. Againe, call into thy mind the paines of hell,
u Si. 18. 23 when God shall turne away his face *u*, and it will make thee both to lament thy sinnes, and to take aduersitie in good part.

But because these things come not
x Pro. 14, 9 into mind *x*, and we follow the vaine pleasures of this transitory world, we goe on, God knowes, coldly and
y Gal. 5. 18 slowlie in religion, for lack of the
Rom. 8, 12 Spirit of God: whence it is that our wretched bodies doe so earnestlie complaine.

Wherefore make thy humble petition vnto Almighty God, that hee would inflame within thy breast his
χ Psa. 52. 9 heauenly fire χ, and say with that
a Psa. 80. 5, Prophet *a*, Feed me, ô Lord, with the
Psa. 102. 9 bread of teares, and giue mee teares to drinke in great measure.

A

CHAP. XXII.

A view of the misery of mankind.

WHereſoeuer thou art, & whitherſoeuer thou turneſt thy ſelfe, thou art miſerable, vnleſſe thou returne vnto God *a*. Why art thou troubled becauſe things fall not out according to thy minde? But who is he that hath all things at his harts deſire? Not I, not thou, nor any mortall man; no doubtleſs, man is not without miſery and trouble, no not a King, nor the proude Pope himſelfe. *a* Pſ.84.10

Who is then in the beſt eſtate & condition? Euen he which for Gods cauſe can ſuffer affliction *b*. *b* Mat.5.10

Weake & fooliſh people ſay commonly? See how happy hee is, how wealthy, how mighty, in what authoritie, of what goodly ſtature, how faire he is. But looke vpon heauenly gifts, and thou ſhalt finde that theſe things are not to be accounted of *c*. For they are vncertain, and burdenſom *d*, becauſe they can neuer be kept without careſulneſſe and feare *e*. 1 pet.3.14 *c* Mat.6.10 1 Ioh.2.16 *d* Mat.4.19 *e* Lu.12.33

Man ſhould not thinke that in

abondance of these worldly things
f 1 Tim. 6. an happy life doth consist f, but hee is
17. 18. 19 to content himselfe with a meane e-
Luk. 12. 21 state g, and to thinke that as long as
g psl. 77. 16 hee liueth in this world hee is misera-
ble.

The more a man hungereth after
godlines, the more he abhorreth this
h 1 cor. 12 life h, because hee perceiueth more
10. sensibly, and more euidently seeth
the sinnes of mans corruption. For
vndoubtedly, to a man zealously ad-
dicted, & desirous to be loosed from
i Ro. 7. 24. sin i, to be with Christ k, it is a misc-
k phi. 1. 23 rie and trouble euen to eat, to drink,
to sleepe, to rest, to labour, and to be
subiect to other things necessarily in-
cident vnto mortall man. For these
things do greatly suppresse the mind
l Wis. 9. 15 of man l. Therefore most humbly
doth the Prophet desire to bee deliue-
red from them on this wise. Draw
mee out of my necessities, ô Lord,

But miserable are they, which see
not their owne misery, but more mi-
m Lu. 6. 24 serable which loue this miserie m and
mortall life, in which some so deligh
(albeit with all their carking and
care, they can hardly prouide thing
necessary for themselues) that we
they sure to liue alwayes in th
wo

world, they would not set a point by the kingdome of God *n*. Which mad and faithlesse wretches, so deepely drowned in the earth, that they can think vpō nothing but earthly things, shal one day to their pain vnderstand, how vile and vaine it was which they loued *o*.

n Mat.6.21 Luk.12.16

o Phi.3.19

But those men of God, and friends of Christ, looked not on those things which pleased the flesh, & flourish for a time *p*, but they coueted after euerlasting riches with all desire & greedinesse, yea with their whole hearts, they longed for things on high, not seene *q*, that the desire of thinges which are seen, might not draw them vnto things below.

q 2 Cor.4 18

Despaire not brother to come forward in godlinesse, thou hast yet time and space *r*. Deferre not therefore thine amendment *s* from day to day, but rise, and out of hand begin, and reason with thy selfe in this wise. Behold now is the time to worke, now to win the field, now is the time to amend *t*, in aduersity the time is to deserue well.

r Ps.32.56

s Ec.12.1

t 2 cor.6.1.2

t Ga.6.7.10

Through fire and water thou must passe, before thou canst come to the place of comfort *u*. Except thou offer

u Ps.66.12

violence vnto thy selfe *x*, thou shalt neuer triumph ouer sinne.

x Mat. 11 13

As long as wee beare about fraile and earthly bodies, let vs not look to liue without griefe and sorrow *y*.

y Ro. 7 42

Indeed we could wish to liue quiet frō misery: but for so much as throgh sinne wee haue lost our innocency *z*, our felicity & quietnes is gone therewithall.

z Ro. 5.15

Wherefore let vs bee patient *a*, and expect the mercy of God vntill our wickednes be put away, and this mortalitie be swallowed vp of life *b*.

a Luk. 12 19

b 1 Cor. 15.54

O Lord, how great is mans frailty! How is man prone continually vnto sinne *c*! To day thou dooſt confesse thy sinne *d*, and to morrow thou wilt sinne afresh as earst thou didst. Now thou art purposed to offend no more, and yet by and by thou dost so wickedly, as if thou hadst neuer meant to doe well *e*.

c Gen. 6.5

d Mat. 6.12 Luk. 11.4

e Ro. 7.15

So that great cause we haue to debase, and to thinke humbly of our selues, beeing so fraile and subiect to offending *f*.

f Iam. 3.2 and 4.1

Againe, if with little negligence we leese that which by great labor could hardly bee obtained; what will become of vs at the end, which so soone wea

wexe cold *g*? *g* Lu. 9. 62

Woe be to vs, if we goe on to rest, as if now there were peace and securitie *h*, when as in very deede as yet there appeareth no token of godlinesse in our behauiour. *h* 1 Thes. 5. 6

Then vndoubtedly we must be trained vp afresh like young souldiers *i*, if wee hope to returne vnto goodnes, and to proceed in godlinesse. *i* 2. Ti. 2. 1

Chap. XXIII.

That man ought to thinke vpon his end.

SEeing the life of man is so fraile and short *a*, consider wisely what thou takest in hand. *a* Iob. 14. 1

To day a man, to morrow none *b*: and being out of sight, thou art out of mind *c*. *b* Si. 10. 11 *c* Ec. 1. 11

Oh the dulnesse, and hardnesse of mans heart, that thinking of things present, hath no care of the time to come *d*. *d* Sir. 7. 16 2 Cor. 1 8. 9

It were thy part so to behaue thy selfe in all thy deeds and thoughts, as though thou shouldest depart out of this world by and by.

Hadst thou a cleare cõscience, thou wouldest not greatly feare death.

It is better to auoide sinne, than to flie death.

If thou art not ready to day, how wilt thou be to morrowe? The next day is not certaine *f*. And againe how knoweſt thou that thou ſhalt liue till to morrow?

f Mat. 24 36
Mar. 13. 32

What are wee the better to liue long, if wee proue not bettes by our long life? Aſſaredly long life dooth not make vs better to Godward, but the farther from God *g*.

g Ro. 2. 4
Iam. 5. 1

Oh well were we, if wee had liued well but one day in the world! Many keep in mind how long they haue fauoured good religion, but they neuer thinke what fruit they haue ſhewed worthy amendment of life *h*.

h Mat. 3. 8

If thou thinke it irkeſome to die, thou ſhalt finde it more perillous and dangerous to liue long.

Happy is that man which alwaies thinketh of his end, and prepareth himſelfe daily for to die *i*.

i 1 Cor. 4 16

When thou ſeeſt a man to die, conſider by & by that thou muſt depart the ſame way *k*.

k He. 9. 27
Sir. 41. 3

In the morning thinke not to liue till night, & at night looke not to liue till morning; and alwaies liue ſo circumſpectly, and be ſo godly prepared,

red that death may finde thee readie whensoeuer he shall come.

Many before they looke for death, depart suddenly *l*: for the sonne of man will come in an houre when men looke not for him *m*. But when that houre shal come, then wilt thou begin to thinke otherwise of thy life past then thou hast done, and then wilt thou bitterly bewaile, that euer thou wast so sluggish & negligent *n*.

Happy is that man which indeuoureth to seem such in this life, as hee would appeare at the houre of death *o*.

Hee which hateth the world perfectly *p*, and fauoureth godlines zealously *q*, and wil bee admonished willingly *r*, and endeuoureth to amend his life seriously *s*, and can obey his superiours gladly *t*, and deny himselfe throughly *u*, and take affliction for Christs sake patiently *x*, giueth most notable tokens that he will die a good man.

Whilst thou art in health, thou mayest doe many good deeds: but when thou art sicke, I see not what thou art able to do. For in the time of sicknes fewe amend: and they which defer their amendment till then, doe

l Luke 12. 10
m Luk. 12. 40. Mat. 24. 50
n Mat. 7. 22.
o Luk. 12 23.
p 1 Iob. 10 15.
q Re. 3. 15
r Pro. 2. 41
s Luk. 3. 3
t Tit. 3. 1 Col. 3. 22
u Mar. 8. 24 Luk. 9. 23.
x Mat. 10. 38. & 5. 10 1 Pet. 3. 14

hardly come into the fauour of God.

Better is it to amende, and while
y Ge.6. 10 time is y to liue well, that heereafter
z Re.7. 15 thou maist liue for euer z. But if thou forgo so good opportunity, thou afterwards wilt seeke it, when it is too late: and perhaps desire but an houre or two to repent, and they will not bee granted.

Wherfore consider diligently both what perills thou shalt escape, and
a pr.14.27 what miseries auoyd a, if alwaies like a Wise man, thou thinke vpon thine end. And indeauour so to liue in this World, that at the houre of death,
b psa.23.4 thou maist reioyce rather then feare b.

Now while time is, learne to die vnto the world, that then thou maist
c Ro.16.8. liue with Christ c. Now, while time
d 1 Ioh.2 is, learne to contemne the world d,
15. that then without let thou maist goe vnto Christ. Now, while time is
e 1 Cor.9. beate e down thy body by repentance,
27. that then thou maist haue an assured boldnesse.

Ah foole, what thinkest thou to
f Luk.12 liue long, seeing thou art not sure to
17. liue one day? How many haue beene
g Ecc.9.12 deceiued, and suddenly taken out of this world g!

Thou hast heard I am sure, & that of

oftentimes, how one was killed by the sword, another drowned, another brake his neck with a fall, another as he was at meat, another at play, another with a knife, another of the sickness, another of thieues. Thus all die *h* (though not after one sort) and mans life passeth away like a shadow *i*.

h Sir. 41. 3
i Iob. 8. 9

Who after death will helpe thee, if in thy life time thou lose good opportunitie *k*? Now, I say, now or neuer is the time to doe well *l*, while both thou knowest not the houre of thy death, and maist doe good to thy selfe in time.

k Lu. 16. 24
l 2 Cor. 2 6.

Now while time serues, lay vp euerlasting treasures for thy selfe in heauen *m*, thinke of nothing but on heauenly things *n*, and care for nothing but thy saluation. Now, I say, while time serues, make friends, which after death may receiue thee into euerlasting habitations *o*.

m Mat. 6 20.
n Col. 3. 12
o Lu. 16. 2

Account thy selfe on the earth but a pilgrim and stranger *p*, vnto whom the affaires of the world doe nothing appertaine. Get thee a quiet conscience, & lift vp thy mind vnto God *q*, because in this world thou hast no continuing Citie *r*.

p Heb. 11 13.
q Col. 3. 1
r He. 13. 14 Mich. 2. 10

Thither direct thy prayers, and

daily grones with teares, that after death thy spirit may goe to GOD in
f psal. 31. 5. Lu. 23. 46. blisse f.

CHAP. XXIIII.

Of the last Iudgement, and of the punishment for sinne.

a Sir. 7. 36. WHatsoeuer thou takest in hand, remember thine end a, and how thou must appeare before a seuere Iudge, in whose sight
b He. 4. 13 nothing is hidde b, which neither is pleased by reward, nor admitteth vaine excuses, but rightly and indiffe-
c Pet. 1. 17. rently iudgeth all men c.

O fond man and miserable wretch, what answere wilt thou make vnto
d Iob. 9. 3 God, who knoweth all thy sinnes d, which oftentimes feareſt euen the lookes of an angry man?

Why doost thou not looke to thy selfe against the day of that iudge-ment, when no man shall excuse, or
e Ro. 14. 12 defend another e? for euery man shall
2 cor. 5. 10 haue enough to answer for himselfe f.
f psl. 62. 12. Rom. 2. 6 Now maiest thou do good, if thou take paine, now will thy teares be ac-cepted, if thou weepe: now may thy grones bee heard if thou sigh g, and both pacifie God, and purge thy selfe.

And

And indeed throughly is the patient man purged, which beeing iniured, dooth bewaile the wickednesse of the inferrer, rather than the iniury offered vnto himselfe, prayeth for his enemies *h*, forgiueth them from his heart *i*, asketh pardon speedily of others whom he hath offended *k*, is more easily mooued to pitty, than to anger, offereth often violence vnto himselfe *l*, and laboureth earnestly to bring his body into the subiection of the spirit *m*. And these-things must not bee deferred, but be done while we liue, and that with speed *n*. But we deceiue our selues through an inordinate desire of the flesh *o*.

h Mat. 5. 44
i Mat. 6. 12
k Mat. 5. 24
l Mat. 11 21
m 1 Cor. 9. 27
n Gal. 6. 10
o Ro. 8. 12

That hell fire *p*, what else will it burne but sinners? The more thou hast loued thy selfe, and pampered thy flesh, the more shalbe thy paines, & the more substance to burne thee hast thou laid together *q*. For in what things a man hath sinned, in the same be shall be punished, according to the greatnes of the offence *r*.

p Mat. 25 41.
q Lu. 12. 20 and 16. 22
r Wis 11 13

There idle persons shall be pricked with burning forkes, gluttons there shalbe tormented with extreame hunger and thirst *s*, there Epicures and voluptuous persons, for their sweete delights

s Lu. 16. 24

delights shall haue burning pitch to boyle them, & stinking brimstone to annoy them; the enuious there shall howle like mad doggs, & no vice but shall haue his torment. There the proud shall haue shame, and the couetous Churle shall haue miserable penurie.

To be short, one houre of paine in that place, shall bee more greeuous, then all the time they had in this world to amend their manners. For
t Esa.66 24 there is no rest t comfort there is
2 The.1.8 none; heere sometimes their sorrow ceased, and sometime they receiued comfort of their friends.

Wherefore haue a care of thy selfe whilest thou art aliue, & bewaile thy sinnes, that in the day of that iudgement, thou maiest lately reioyce with
u Lu.16.25 Wis.3.3 Gods elect u.

x Wis.5.9 Psa.1.3 For then shall the righteous with great boldnesse, stand against such as haue vexed and oppressed them x.
y Mat.19 28 Then shall he sit to iudge y, which now is content to be iudged of men.
z Mat.5.3 Then shall the poore z, and meeke
a Lu.14.11 triumph, when the proud shall quake
b pr.16.18 on euery side b. Then shall they say,
c 1 Cor. 4.10 Hee was wise, which for Christ his sake seemed a foole & abiect c. Then shall

shall the memorie of misere patiently sustained bee sweete *d* when in the meane while the wicked shall sob and sighe *e*. Then shall the godly reioyce and be glad, but the reprobate shall howle and weep *f*. Then shall the afflicted more triumph, then if continually he had bin in ioy *g* Then shall the base apparell be glorious *h*, & the proude attire infamous. Then shall the poore cottage be more commended *i*, then is the gilded Palace praised. Then shall constant patience more preuaile *k*, than all the power of the world. Simple obedience shall more bee commended then, than all the subtiltie of man *l*. Then shall a cleere and good conscience more reioyce a man *m*, than profound skill in philosophy. The contempt of riches shal do more good then *n*, than al the riches in the world. Then shall a zealous prayer bring more delight *o*, than euer did fine cates. Thy silence kept in thy life time shall more cheere thy hart in that time *p*, than long babbling *q*. Good workes then shall be more respected *r*, than copy of sweet words. And then shall thy paines taken to reforme thy manners, more delight *s*, than could all the pleasure

d Ps. 126.5 Esa. 25.8
e Re. 21.8
f Mat. 25 46
g Ro. 8. 18
h 2 cor. 5.2
i 2 pe. 1. 13
k Esa. 50.18
l Esa. 29.16
m Esa. 33 14
n Mat. 5.3
o Si. 35.13
p psa. 30.15
q Mat. 6.5
r Ro. 2.10
s Pro. 11.3

in

t Wis.5.8 in the world t.

Wherefore learne in this life to
u Ro. 8.18 suffer small things u, that in the world
to come thou maiest escape great and
grieuous dangers. Try first in thy
life-time what thou canst suffer after
thou art dead. And if thou canst not
endure but light things in compari-
son now, how wilt thou beare after-
ward euerlasting torments? And if
now so little paine can make thee im-
patient, what will the fire of hell doe?
For perswade thy selfe thou canst not
be twise happy, that is, to enioy thy
x Lu.16.25 pleasure in this life x, and raigne too
with Christ in the worlde to come.
Now suppose thou hadst liued hither-
to in perpetuall honour and pleasure,
what good would these things doe
thee, if thou shouldest die out of
y Lu.9.25 hand y?

Seest thou not how all things are
z Ec.1.2 vaine z, saue onely to loue & to serue
a 1 Pet.1 God a?
10

For hee which loueth God with all
his heart, feareth neither death, nor
paine, nor iudgement, nor damnati-
b Ro.8.38 on b. For perfect loue maketh a
c 1 Io.4.17 man with boldness to appeare before
d Rom.6. God c. But maruaile it is not, though
1.14 he which delighteth as yet in sinne d,
doe

doe both feare death, and the day of Iudgement.

Notwithstanding, if the loue of God cannot allure thee vnto godlines, yet let the feare of hell fire driue thee from wickednes c. But if neither the loue of God, nor the feare of hell can better thee one iot, then looke not to stand in a good thing long, but quickly to fall into the snares of Satan. c pr.14.17 Luk.3.7

CHAP. XXV.

That we must earnestly endeuor to amend our liues.

BE thou zealous and earnest in the seruice of God, consider with thy selfe, wherefore thou wast made, and wherefore thou hast renounced the world: euen to liue to GOD a and to become a good mand b. a Ro.7.4 b Eph.2.10

Therefore endeuour thou zealously to goe forward. For yet a little while and thou shalt haue a reward of thy labours, and neither feare nor sorrow shall be about thee c. c Esa.25.8

Labour but a while longer, & thou shalt find great, yea euerlasting rest d. Reu.7.17 d Ro.8.18

If

If thou continue faithfull and diligent vnto the end *e*, God will ſhewe himſelfe faithfull, and bountifull in rewarding *f*.

e Mat.24 13.
2 Tim.2.5
f Mat.25.1

Hope well to winne the garland *g*, but ſhunne ſecuritie *h*, both to auoid wearineſs and pride.

g Ro.8.24
h Mat.24 42.

A certaine man toſſed betweene hope and feare, on a day in his prayers vttered theſe words, Oh if I knew certainly that I ſhould perſeuer; and foorthwith hee ſeemed to heare theſe heauenly words in his minde: What if thou kneweſt as much, wouldeſt thou continue in the courſe thou haſt taken? well go to do that which thou wouldeſt do, & doubt not to perſeuer. With which comfortable words being incouraged, he ſtraight way committed himſelfe to the will of God, & from thenceforth neither wauered any more in mind, nor laboured curiouſly what might become of him, but bent himſelfe wholly to doe that was agreeable to the will of God *i*, & moſt neceſſary for his going forward, and continuing in the race of vertue.

Lu. 12.42.
i Iob.2.17

Truſt thou in the Lord, and doe good (ſaith the Prophet *k*) ſo thou ſhalt dwell in the land and be fed aſſuredly.

k pſa.37.3

One

One thing there is that withdraweth many men from proceeding in vertue, and earnest amendment of their manners: and that is the horrible hardnes, and the painfulnesse to subdue our selues *l*.

But who profit more then others in well doing? Not they whom such things dismay, but they which indeuour valiantlie to ouer-come those encumbrances *m*. For the more a man ouercommeth, & by Gods assistance subdueth himselfe *n*, the more he goeth forward, and commeth the more into the fauour of God.

Howbeit, all men haue not like power to ouercome, and to mortifie themselues. Yet this I say, hee which hath lesse abilitie, if hee vse diligence in this point, shall more preuaile *o*, than another which is slothfull, though perhaps otherwise hee seeme vertuous *p*.

Now there bee two things, that make much to a mans amendment, namely, to withdrawe our selues violently from such things, whereunto by our wicked nature we are inclined *q*; and to bend our selues wholly to the attaining of that good, which wee stand in neede of *r*. Also those things

l Mat 19 21. Mar. 20. 21

m Psa. 27 14.

n 1 Pet. 2. 9

o Mat. 19 2. Luk. 18. 13

p Mat. 19 10. Lu. 18. 11

q Mat. 11 12.

r Psa. 37 34.

things are especially to bee taken heed of and auoided, which wee commonly mislike, or condemne in other men *s*.

s Mat. 7. 3. Rom. 2. 1

Take profit of euery thing. If thou beareſt, or ſeeſt examples of vertue, follow them; if of wickednes, auoid them. As thou prieſt into other mens manners, ſo do others, into thine *t*.

t Ma. 7. 2. 4

Oh what a ioyfull and comfortable thing it is, to ſee profeſſours of Chriſtiantie, followers of Chriſts doctrine *u*: Againe what a lamentable, and grieuous thing is it, that ſuch as would be counted Goſpellers, liue looſely, and contrarie to their calling?

u 1 Cor. 13 3. 1 Tim. 1. 5

How hurtfull is it towards the purpoſe of thy profeſſion, to encline to thoſe things which are not commaunded thee *x*?

x 1 Tim. 4 1. &, 5. 13 Col. 2. 20

Remember thy profeſſion, and alwaies haue in mind Chriſt which was crucified *y*; when thou ſeeſt his life, bee aſhamed of thy ſelfe, that haſt ſo long awhile profeſſed Chriſtiantie, and yet ſo little. if any whit followed the example of Chriſt *z*.

y Gal. 6. 14 *z* 1 cor, 11 1. 1 Pet. 2. 9

Hee which attentiuely, and carefully thinketh vpon the life and death of Ieſus, ſhall finde ſufficiency of al neceſſary

necessarie, and profitable things in the same; neither shall hee neede to seeke any better thing without Iesus *a*.

a Rom.8.1 Col.2.12

If Iesus crucified came into our mindes, quickly and sufficiently learned we should proue *b*.

b 1 cor.2.1

The delight of a Christian is in the Law of the Lord *c*, and therein doth he exercise himselfe: but if hee once wexe negligent, and luke-warme *d*, then miseries come which oppresse him, and troubles that vexe him, because hee is voide of inward consolation, and forbidden to seeke any outward comfort *e*.

c Psa.1.2

d Re. 3.15

e Esa. 57.3

And doubtlesse, hee which passeth the bounds of Christs doctrine, is greatly subiect to a grieuous destruction *f*, and hee that loueth a loose & secure life, is neuer in quiet *g*, for some thing euer-more displeaseth him.

f Pro.1.24

g Eze.57 20

Rather follow the straight & vertuous life *h* of the Apostles and Disciples of Christ *i*: and in so dooing, doubt thou not, but that God of his wonted mercy will giue thee strength to doe well. This is the way to be ful of hope and strength, this is the way euen the heauenly way so to proceed,

h Mat.7.13

i 1 co.11.1 Heb.13.7

ceede, that thou maiest despise all
k psa. 56.4 worldly things k.

And would to God wee had no let but that wee might praise God euen
l psl. 34.1.2 with heart and mouth l, and keep his
m psl. 119.5 commandements m. Would to God wee were quite ridde from all worldly busines, and set our affections on
n Col. 3.2 heauenly things n. For when man is come to that point, that he careth for
o psl. 86.7.8 and. 20.7 no worldly comfort o, then beginneth he to taste the sweetnes of God; to take all things in good part, howsoeuer they fall out; to be neither ouer iocund in prosperity, nor too pen-
p psl. 30 7 8 siue in aduersitie p; but euermore
q psa. 37.3 confidently to hope in God q, who is
r Ro. 11.36 all in all r, to whom nothing dyeth,
1 cor. 8.6 but all things liue, and continually o-
s psl. 104.1 bey at his beck s.

t Sira. 7.36 Alwaies remember the end t, and think that time lost will neuer come
u Eph. 5. 15 againe u.

Without care and diligence, thou
x Ro. 12.6 shalt neuer attaine to godlinesse x. If
2 co. 11.23 thou wexe faint, thou shalt euerie
y Luk. 9.62 day be worse & worse y: but go thou
z Mat. 25 10 zealously forward z. and thou shalt
Psal. 24.12 finde both great peace and pleasure in thy wel doing, both because God fauoreth thee, & thou fauourest vertue.

An

An earnest and zealous man is prepared vnto all things *a*. It is more painefull to resist vices and perturbations of the minde, than to sweat againe with bodily labour: and hee which in time taketh no heed of small sinnes, by little and little falleth into greater offences *b*.

a Ro.8.35 Eph.6.12

b Iam.1.13

Thou shalt euermore be merry at night, if thou hast behaued thy selfe godly in the day.

Watch ouer thy selfe *c* stir vp, and admonish thy selfe; whatsoeuer becommeth of others, haue a regard to thy selfe *d*; For so doost thou profit, as thou offerest *e* violence vnto thy selfe.

c 1 Cor. 16.13

d 1 Tim.6 11.12

e Mat.11 12

Thus endeth the first
Booke.

The second Booke of the IMITATION of CHRIST.

CHAP. I.

Of the inward life of man.

a Lu. 17.21

THE Kingdome of God is within, saith Christ *a*.

Turne thee vnto the Lord with all thine heart, hauing forsaken this wretched world, & thou

b Psa 4.8 Mat. 11.29

shalt finde rest for thy soule *b*.

c Lu. 17.10

Learne to contemn outward things *c*, and to addict thy selfe to spirituall: so shalt thou perceiue the kingdome of God to come vnto thee.

For the kingdome of God is righteousnesse and peace, and ioy in the

d Ro. 14.17

holy Ghost *d*, which the wicked

e Esa. 57 21

ioy not *e*.

f Iob. 14.23

Christ will come vnto thee & comfort thee *f*, if thou make a fitte resting place for him within thee. For all his

g Ps. 45.13

glory and beauty is within *g*, there doth he gladly abide.

With the inner man doth hee

teentimes walke, and reason sweetlie, and delight himselfe pleasantly, and agree notablie, and familiarly continue *h*. *h* pro. 8. 32

Goe to now, ô faithfull soule, prepare thine hart for this bridegroom *i*, that he may come vnto thee, & dwell within thee. For thus he saith *k*: If any man loue me, he will keep my word, and my father will loue him, and wee will come vnto him, and will dwell with him. *i* Can. 5. 4. *k* Io. 14. 30

Wherefore keepe out others, and let Christ haue roome: if thou hast him, thou hast enough *l*. For he will haue a care of thee, and so faithfully ouer-see all thine affaires, that to put any confidence in man, thou shalt not need *m*. *l* Ro. 8. 13 Phi. 3. 8 *m* Ps. 37. 7

For men quickly are changed, and speedily depart *n*, but Christ abideth for euer *o*, and continueth by his vnto the end *p*. Neither sette any great affiance on mortall and fraile man, albeit he bee deere vnto thee, and may do thee good *q*, and if sometime he gaine-say and trouble thee, bee not ouer pensiue. Heb. 13. 8 *n* psa. 92. 9 *o* He. 13. 6 *p* Ma. 8. 20 *q* ps. 118. 8.

They which take thy part to day, to morrow may be thine enemies, & afterward thy friends, for they change many

many times like the wind.

But put thy confidence in the Lord
r 1 pet.5.7 r, and see thou serue & loue him s, he
s Mat.21. 37. will handle thy cause right well, and set it in good order t.
t psa.73.23 Here thou hast no continuing Ci-
u He.11.14 tie u: & whersoeuer thou goest, thou
x He.11. 13. art a stranger and a pilgrim x, neuer finding rest, till thou art fast ioyned
y Eph.2.19 vnto Christ y.

Why doost thou here gaze about, seeing this is not the place of thine aboide? In heauen should be thy cō-
z phi.3.20 uersatiō z: as for earthly things thou shouldest beholde them onely to see
a 1 Cor.7. 31. how they passe away a and thou with them b. So looke vpon them, that
b psa.90.5 thou loue them not c, least thou pe-
c 1 Ioh.2 15. rish beeing taken with vaine delight.

Cast thy cogitations vpō the mot-
d 1 Pe.5.7 bie God d and pray vnto Christ with-
e psl.55.16. out ceasing e.

If thou canst not meditate on deep and heauenly mysteries, rest thy selfe
f 1 Pe.2.11 and 4.13 in the paines of Christ, & abide wil-lingly in his woundes f. Run thou ze-lously vnto those heauenly wounds and stripes of Christ: and thou shalt find a great comfort in aduersity, yea thou shalt not set a rush by the repro-ches of men, but take all slaunders in good

good part g. g 1 pet. 2

Christ himselfe was despised of men in this world h; yea at a great extremity his very friends forsooke him and fled i. Christ himselfe suffered, and was condemned k, and wilt thou complain? Christ himselfe had aduersaries & back-biters l, & wouldest thou haue no enemies, nor be ill spoken of? h 19.&.3.9 h psa. 22. i Mat. 6. 56 k Es. 53. 3 l 2 pe. 2. 2

How shall thy patience be crowned if thou sustaine no aduersity m? And if thou wilt not bee contraried in any thing, how wilt thou be the friend of Christ n? But make thou an account to suffer tribulation both with Christ o, and for Christ p, if thou desire to raigne with Christ q. m 2 Ti. 1. 3 n Io. 15. 13 o Ro. 8. 17 p 1 pe. 4. 14 q 2 Tim. 2. 11. 12.

Oh haddest thou but once entred into the secret closet of Iesus. & felt but euen a verie little of the heat of his loue, thou wouldest not onely make no account either of prosperity or aduersitie in this world r, but also euen reioyce when thou art defamed s; for the loue of Christ makes a man euen to despise himselfe t. r Luk. 6. 11 & 9. 13. s Act. 5. 41 t Ro. 8. 35

I say, the true spirituall man, which is voyd of inordinate desires and loueth Iesus vnfainedly, canne both turne himselfe freely vnto God, and

rauished in spirit aboue himselfe, quietly enioy him *u*.

Phi.3.20

Hee to whom all things seeme as they are indeed, not as they are esteemed in the vaine opinion of man, is doubtlesse a Wise man, and rather taught of God *x*, than of men.

x Esa.54 13.

Hee that hath learned to abide within, and to make small account of outward things; neyther seeketh a

y 1 Ti.2.8 place *y*, nor expecteth leasure to exercise himselfe in godlines *z*. The inward man can quickly call himselfe home, inasmuch as hee neuer is altogether abroad. Neither outward labour can let him, nor necessary busines stay him for a time: but as euery thing falleth out,, so doth hee apply

z Gal.6.9.

a Ro.8.38. himselfe *a*.

He that is well prepared, and reformed inwardly, is nothing troubled with the wonderfull & peruerse behauiour of the world *b*: looke how greatly a man draweth businesse vnto himselfe, so much is hee hindered and distracted.

b Psa.56.5 2 cor.4.3

Wert thou well setled, & throughly purged, all things would be for thy good and profit *c*. But for that thou art not plainely dead vnto thy selfe *d*, or separated wholly from earthly things

c Ro.8.28

d 1 Pe.2.1 Colo.3.5

things, many things displease, and trouble thee oftentimes.

Nothing so doth defile and snarle the minde of man, as the impure desire of earthly things *e*. *e* Tit. 2. 12

Wherefore if thou wilt despise the consolation which this world dooth minister *f*, thou shalt more easily both *f* 1 Io. 2. 15
behold celestiall things, and inwardly reioyce.

Chap. II.

Of patience and humility, two vertues necessarie to bee in a Christian.

CAre not greatly who is on thy side, or against thee *a*, but care *a* Psa. 56. 4
to please God in all thy doing, and to 2 Co. 8. 12
haue a good conscience, so will God defend thee right well And whom he defendeth, none can hurt *b*. *b* Ro. 8. 13

If thou hast learned to holde thy peace, & to be patient *c*, doubt thou *c* Ps. 27. 14
not but God will aide thee from aboue. Hee knoweth when to deliuer thee *d*, therefore oughtest thou to *d* 2 Pet. 2. 9
commit thy selfe to his pleasure.

It is God that aydeth *e*, and deliu- *e* psa. 121. 2
reth man from shame and rebuke.

It is many times good to bring vs more and more downe, to haue our vices knowen and reprehended of others *f*.

f Psa. 119 6.7

When a man humbleth himselfe for his offences, hee easily pacifieth such as are offended, and with small adoe commeth into fauour againe.

The humble man doth God protect and saue *g*: to the humble, hee humbleth himselfe; yea the humble hath many things at his hands *h*, the humble he exalteth vnto glorie *i*, and to the humble hee both reuealeth his secrets *k*, & offereth himselfe *l*. The humble man, bee hee neuer so much iniured, or backbited, is alwaies quiet in mind, because hee trusteth in God, not in the world *m*.

g psa. 34.18
h Iam. 4.6
i 1 pe. 5 9 Pro. 22.4
k Lu. 10.21
l Esa. 66. 2
m psa. 23.4

Think not to come forward in religion any whit, vnlesse thou thinke thy selfe inferiour vnto all *n*.

n Iam. 4. 6

Chap. III.

That wee ought to be at peace both with our selues and with all men.

BE first of all at peace with thy selfe *a*. and then thou shalt pacifie others *b*.

a Psa 51.12
b Mat. 5.9

A quiet minded man dooth more good

good then a learned.

The cõtentious construeth a good thing on the ill part, and hearkeneth vnto euill *c*; but a good and quiet man turneth all things to the best *d*. The quiet man conceiueth sinisterly of no man *e*, but the vnquiet and suspicious, will neither bee quiet himselfe, nor suffer others to be at rest, he both speaketh that many times which hee ought not, and doth not that which hee should; hee considereth what is another mans duty, and neglecteth his owne *f*.

c Pro. 17.4
d pr. 15.18
e 1 co. 13.5
f Ioh. 21 21

Wherefore, doe first thine owne dutie, and then looke that another man doe his *g*.

g Mat. 7.5

Thou hast the trick how to colour and excuse thine owne deedes, yet wilt not thou allow the excuses of another *h*. But reason would thou shouldest excuse another, and accuse thy selfe *i*. If thou wouldest bee borne withal, beare thou with another, and see how farre thou art as yet from true patience and charitie, which fretteth and is offended with none but with it selfe *k*.

h Ro. 2.1 2
i pr. 10.12
k 1 Cor. 13.4

To dwell with good & quiet men it is no hard matter, for all men naturally doe like thereof, and euery man

desireth quietnesse. and loue such a-
l Mar.4.6 gaine as loue them *l*. But to liue qui-
etly with crabbed and froward fel-
lowes, with enemies and ill conditi-
oned men, is doubtlesse the part of a
m Ma.5.44 man indeede deseruing commenda-
tion *m*.

Some are at peace both with them-
n Ro.12.11 selues, and with others *n*; somme will
neither be quiet themselues, nor suf-
o pro.6.19 fer others *o*; these are ill to them-
Ro.3.17 selues, but worse to others. Againe,
some both keepe themselues in cha-
p pro. 3.20 ritie *p*, and study to bring others vnto
q Mat.5.10 concord *q*.

And yet all the peace which wee
haue in this miserable life, dooth ra-
r Lu.21.19 ther consist in patient suffering *r*, than
in not feeling aduersity.

The more a man knoweth how to
suffer miseries, the more quietnesse
doth he enioy: & such a man is a vic-
s Mat.6.38 torious conquerer of himselfe *s*, a
t Ro. 8. 37 Lord of the world *t*, a friend of
u Io.15.13 Christ *u*, and an heire of
x Ro. 8.17 heauen *x*.

Chap. IIII.

Of pureneſs in mind, and plaineneſſe in meaning.

MAN is carried ouer earthly things with two wings, to wit, with plainenes *a*, & purenes *b*. Plainenes is of meaning, pureneſs is of the mind: that mindeth God, this apprehendeth & taſteth what he is *c*.

No good action ſhall hinder thee, if thy minde bee free from all inordinate affections *d*.

If thou onely ſeeke, and minde to pleaſe God, and to profit other, thou ſhalt enioy the freedome of mind *e*.

Were thy mind vpright, the whole World were nought vnto thee, but euen a glaſſe to frame thy life, and a booke of godly inſtructions *f*. For, nothing is there ſo ſmall & vile, but it repreſenteth the goodnes of God *g*.

And if thy minde were good and pure, thou ſhouldeſt eaſily behold, & well perceiue all things *h*.

For a pure mind penetrateth both into heauen *i*, and hell: and as a mans mind is, ſo doth he iudge of things *k*.

If there bee any ioy, the man which

a Mat.6.1
b Mat.6.2
c Mat.5.8
Pſa.24.4
d Math.6.12.
e Pſa.1.2. &.27.14.
f Ro.1.19
g Pſa.8.2 &. 19.1.2
h Ma.6.22
i Ma.5.8
k Mat.6.23

hath a pure heart, doth enioy the
Pſal.51.9 ſame *l*: and if there bee any ſorrow,&
miſery, he hath it which hath a guilty
Eſa.57 conſcience *m*.
10.

As fire taketh away the ruſt from yron, and maketh it bright, ſo dooth repentance wipe away wickednes, &
Deu.4 maketh of a ſinner a new man *n*.
9.

A man that is but warme in godlineſſe, flyeth euen the leaſt paines, and
pr.19.15 ſeeketh outward cõfort *o*: but would hee once earneſtly beginne to ſubdue himſelfe, and ſtoutly take the ready way to a vertuous life, doubtleſs thoſe things which at the firſt hee counted
Mat.11 grieuous, will ſeeme light & eaſie *p*.
29.

CHAP. V.

Of the conſideration of a mans ſelfe.

Pro.3.5 VVE ought not ouermuch truſt vnto our ſelues *a*, for many times wee lack both grace and will.

Mat.25.8 Small is the indgement which wee haue *b*, and that alſo wee may eaſily forgoe by negligence.

And yet ſo blinde are wee, many times wee perceiue not ſo much, and many

many times when wee sinne, wee excuse our wickednes, yea & through a a blinde affection, suppose it to bee zeale, which is worst of all *d*. *d* 1 cor. 1.

Wee reprehend others for small things, and ouerpasse great offences in our selues *e*. Wee can quickly see when wee are iniured, and will not easily put vp wrongs; but how wee iniure others our selues, wee neuer call vnto minde. *e* Mat. 7.

Assuredly, would a man rightly & wisely consider his owne doings *f*, he should finde no cause why to condemne another. *f* Mat. 18 32. Luk 7. 37

The godly man hath a greater care of himselfe, then of any thing beside, and he which looketh to himselfe diligently, will speake but little of another.

Looke not to proue godly, and religious, vnlesse thou bridle thy tong from talking of others, and haue a through insight into thy selfe *g*. *g* 1 cor. 1 28. and 2 cor. 11.

If thou giue thy minde wholly to know thy selfe, and to do the will of God, no outward thing shall moue or trouble thee *h*. *h* Ph. 3. 7. 2 cor. 4. 1

Where art thou while thou art not with thy selfe? or when thou hast ouerpast all things, what art thou the

Mat.16. better, if thou neglect thy selfe *i*?

9. Thou must of necessity neglect all
Luc.8.36. other things, & think thereof if thou minde to attaine vnto peace and quietnesse; yea, thou shalt mightily increase, if thou cast off worldly cares
Mat.6.25 *k*; & contrariwise as greatly decrease, if thou make any account of earthlie
1 Tim.6 things *l*.
.9.10. Count nothing wonderfull, nothing excellent, nothing gratefull, nothing acceptable, but eyther God, or that
1 Ioh.2. which is of God *m*: as for worldlie
5. pleasure, deeme it but vaine *n*.
1 Cor 7. The soule which loueth God, in
0. respect of God contemneth all things
phi.3.7.8 *o*: God alone which is eternall *p*, infi-
1 Ti.1.17 nite *q*, and incomprehensible *r*, is the
Iob.11 7 comfort of the soule, and the true ioy
Reu.8.27 of the hart *s*.
1 Io.4.16

CHAP. VI.

The ioy of a good conscience.

THe glory of a good man, consisteth in the testimony of a good
1 Cor.12 conscience *a*.
1. If thy conscience bee good, thou
Pr.15.15 hast a continuall feast *b*.

A man that hath a good cõscience, endu-

endureth much *c*, yea reioyceth in aduersity *d*, but a wicked man is euermore timerous *e* and vnquiet *f*.

Sweet will be thy sleep, if thy conscience accuse thee not *g*.

Reioyce not, but in well doing *h*.

Wicked men at no time reioyce in deede, neither feele the peace of a godly minde: for as saith the Lord *i*, There is no peace vnto the wicked. And though they say they liue in peace, & can neuer be molested with aduersitie, nor iniured by man; beleeue them not. For sodainely shall the heauy displeasure of God so fall vpon them *k*, that both their doings shall come to nought, & themselues vtterly consume away.

For a godly man to reioyce in tribulation is no hard thing *l*: and so to reioyce, is to reioyce in Gods fatherly care.

Vaine is the praise which is either ascribed, or receiued of men *m*. The praise of the righteous is in their conscience *n*, not in the tongue of men The righteous reioyce of GOD in God *o*, and in the truth *p*.

Hee that seeketh for true and eternall glorie, contemneth worldlie praise *q*: but hee that either coueteth,

c Ro. 8.3
d Ia.1.12
e Gen. 3.
f Ge.45.6
g Psa.3.5
h 1 cor.13.6
i Esa.48.2
k Ro. 1.2
l Ro.5.2. Gal.6.14
m Ioh.5.1 & 12.43
n 2 co.1.1
o Ps 9.3.1 Ier.9.24
p 1 cor.8.
q Ioh.8.5 Gal.6.14

or

or doth not contemne temporall, he doubtlesse weigheth but little celestiall glory *r*.

Ioh. 12 43

Great quietnes hath he that careth

1 cor. 4 3 neither for praise nor dispraise *s*. And he is well content and quiet whatsoeuer his condition bee, which hath a

2 co. 1. 12 cleere conscience *t*.

If thou beest praised, thou art not the better, nor the worse if thou art dispraised: what thou art thou art, & greater thou art not, than God ac-

1 Sa 19 7 counteth thee to be *u*.

Consider what thou art within, & weigh not what thou art thought to

1 cor. 4. 3 be abroad *x*.

Man beholdeth the countenance,

1 ch. 28. 9 but God the heart *y*: & man iudgeth

Psa. 7. 9 of the deedes, but God of the minde and intent.

Euermore to do well, and to count

Ro. 12. 10 basely of a mans owne selfe *z*, is a singular token of a modest mind. So it is an argument of rare integrity, and faith, to contemne the comfort of worldly things.

Hee that seeketh no recorde elsewhere *a*, hath doubtlesse wholly addicted himselfe to the seruice of God.

Iob. 5. 34

2 Cor. 10. 18 For hee that prayseth himselfe, saith Paul *b*, is not allowed, but hee whom

the

the Lord praiſeth.

To deale with God in mind *t*, and neuer to be mooued outwardly with any perturbation, is the property of him that is a ſpirituall man. *t* pſ.16.7.8 Act.2.26

CHAP. VII.

That our Sauiour Chriſt is to be loued aboue all things.

BLeſſed is hee which knoweth what it is to loue Ieſus, & for his cauſe to contemne all things *a*. *a* Mat.8.34

For loues ſake, euen the beloued muſt be left; in as much as Ieſus will be loued aboue all things *b*. Luk.9.23 *b* Mat.10 37

The loue of earthly things is deceitfull and fraile: but the loue of Ieſus doth endure and continue. He which loueth worldly things, ſhal periſh therewithall *c*, but he that embraceth Ieſus, abideth euer *d*. Luk.14.26 *c* 1 Ioh.2 17 *d* Ioh.3 16

Loue him & retaine his good will, which when all things vade away, will neuer forſake thee *e*, nor ſuffer thee to periſh *f*. *e* Mat.28 10 *f* Ioh.6.37

Will thou, nill thou, one day thou muſt leaue the world *g*: and therefore ſtick to Chriſt both in life and death 38.39.40 *g* Ioh.14.5 Pſa.39.5

h Ro. 14.8 Reu. 14.13 death *h*, commit thee vnto him which alone can helpe thee when all things faile.

This thy friend is of that nature, that hee will onely be loued, he alone claimeth thy minde for himselfe, and hee alone will sit there like a King in his throne.

Therfore haue thou no fellowship *i* Lu. 9.24 & 19.8.9 with earthly things *i*, and Iesus gladly will abide with thee.

Thou shalt find that welnigh lost, whatsoeuer is spent vpon any besides Iesus.

Neither trust nor stay vpon a wa- *k* 2 Kin. 18.12 uering reed *k*. For all flesh is grasse, & all the grace thereof, is as the flower *l* Esa. 40.6 of the field *l*.

m Ier. 15.5 If thou trust in man *m*, thou shalt easily be deceiued: yea if thou seek cõfort, and profit by any other thing, *n* Phi. 3.7 thou shalt sustaine great losse *n*.

If thou seekest Iesus in all things, thou shalt find Iesus: but if thou seeke thy selfe, thou shalt find thy selfe, but *o* Mat. 10.37 to thy damnation *o*.

Ioh. 12.15 For whosoeuer seeketh not Iesus, doth more hurt himselfe, than all the world againe, & his enemies besides, can doe.

Of

Chap. VIII.

Of the familiarity with Iesus.

VVHile Iesus is present, all things goe well, and seeme comfortable; but when hee is absent, nothing is sweet *a*. If Iesus speake not in the mind of man, little good can worldly comfort doe him: but speake he but a word, and great ioy shall he feele *b*.

So Mary Magdalen arose quickly from the place where shee wept *c*, as soone as shee heard by Martha that the Master was come and called for her. Happy is the houre wherein Iesus calleth from teares vnto the ioy of the Spirit *d*.

How hard & dry art thou without Iesus *e*? How vaine and foolish, if thou desire any thing without Iesus. Greater shall bee thy losse if thou doe so, then if thou shouldest leese the whole world *f*. For, what can the world doe without Iesus *g*? To bee without Iesus, is a bitter death: but to abide with him, is euen a pleasant life *h*.

If Christ be with thee, what enemie

a Io.16.6
b Ioh.16 22.
c Ioh.11 26.
d Ioh.16 22.
e Ioh.15.5
f Phi.3.8. Mat.16.6
g Mat.16 28.
h Pla.27.1

i Ro.8. 31 mie can hurt *i*?

Ioh.10.20 He which findeth Iesus, findeth a good treasure, or rather, the chiefest

k col.2.2.3 felicitie *k*: hee which leeseth Iesus, leeseth too much. What said I, too much? Hee leeseth more, then if hee

l Mar.8.36 lost the whole world *l*.

Hee that liueth without Iesus, is

m M.3.19 12 most miserable *m*: but he whom Iesus

n Io.17.23 fauoureth, is for riches most welthy *n*.

To liue with Iesus, is great cunning, and to know how to keep him,

o Ioh.18.3 is most singular wisedome *o*.

p Mat.11 29. Bee thou meeke and lowely *p*, and Iesus will come to thee. Yea be thou godly and quiet, and Iesus will abide

q Ioh.14.15 with thee *q*.

But turne thou once to outward

r Gal.4.9 things *r*, and thou dooſt make him forsake thee, and so leese his fauour.

And if hee once forsake thee, vnto

s He.6.6.8 whom wilt thou flie *s*, or what friends wilt thou find?

Without a friend thou canst not long liue? and if Iesus bee not thy friend before all others, thou shalt mourne without measure, when hee

t Cant.5.6 once doth leaue thee *t*. And therefore

u Ier.9.23 thou dooſt foolishly, if thou eyther

Gal.6.14 trust or reioyce in any besides him *u*.

Better were it to haue the whole world

world against thee, then Christ Iesus alone *x*.

Wherefore aboue all things which thou loueſt, loue Ieſus beſt, loue other for Ieſus ſake, but loue Ieſus for his owne.

Hee alone muſt ſingularly bee loued, becauſe he alone is the good and faithfull friend *z*. For him and in him thou muſt loue both friend and foe, and pray him that all men *b* may both know and loue him.

Neuer couet thou any ſingular praiſe or loue *c*; for that belongeth vnto God, who hath none equall *d*. Neither wiſh to haue any body addicted vnto thee *e*, nor do thou inordinately loue any man *f*, but let Ieſus be in thee, and in all good men *g*.

Haue thou a pure minde *h*, voide from all hinderance of Worldlie things *i*. For thou muſt bee pure, and bring an vpright minde vnto Ieſus, if thou wilt behold and ſee how ſweet the Lord is *k*.

And doubtleſſe thou ſhalt neuer come to that point, vnleſs God preuent thee, and drawe thee *l*, whereby thou maieſt reiect and renounce all things, & be coupled to him alone *m*. For if thou be in gods fauor, nothing

x Ro.8.31
y Ma.10.37
z Io.15.13
a Ma.5.43
b 1 Ti.2.1
c Ier.9.23
d Dā.3.29
e 1 Cor.3.3
f 1 Cor.7.23.
g Gal.1.10
h Mat.5.8
i Iam.1.21
k Mat.5.8
l Ioh.6.44
m Lu.3.11

is

n Mar. 9. 23 is there, which thou canst not doe *n*;
Phil. 4. 13 but if that bee gone, thou art poore,
and feeble, and left as it were to the
o Psa. 104 29. whip *o*.

Now if thou feele the want there-
of, thou oughtest not to cast downe
p Iam. 1. 2. thy selfe, or despaire *p*, but patiently
abide the good pleasure of God and
beare all chances, to the prayse of
q 1 Pe. 1. 6 Christ Iesus *q*. For sommer followeth
winter, & after night day comes, and
r To. 3. 22 faire weather after stormes *r*.

Chap. IX.

Of the want of comfort.

IT is no hard thing to contemne
worldly comfort, whilst thou
a Ps. 94. 19 feelest heauenly *a*: but to lacke
b Math. 27 46. both worldly and heauenly consola-
tion *b*, and willingly to beare the ba-
nishment of the minde for the glory
of God, & neither to seeke thy selfe
in any thing, not to respect desert, is
doubtles a great matter, or rather the
greatest of all.

For what great thing is it to be mo-
c Ps. 94. 19 rie & godly, while God fauoureth?
who doth not wish to see that houre?
Hee rideth cheerefully, whom the
grace

grace of God carrieth: & what maruell if hee feele no burthen, which is borne of the almighty *d*, and led by the best guide? *d* Esa.10 20

Greatly doe wee delight our selues with some one thing of this world or other, and hardly can man forsake himselfe altogether *e*: therfore mightily and a long while must hee striue, before he can learne to subdue himselfe, and to drawe all his senses vnder the obedience of God. Mat.11.18 *e* Mat.19 22 Luk.9.23

As long as man dependeth on himselfe, hee will easily slide vnto worldly delights: but the vnfained louer of Christ, & earnest follower of vertue, neither inclineth vnto those comforts, nor seeketh such delight of senses, but rather vehement exercises, and sore labours for the loue of Christ *f*. *f* Lu.9.23

Therefore if at any time spirituall comfort bee giuen thee from aboue, receiue the same with thanksgiuing, and thinke that it is Gods gift *g*, not that thou doost deserue it, and be not puft vp therewithall *h*. Gal.6.14 *g* 1 Cor.4 7 *h* Col.2.18

Be not high minded or proud, because of thy gift *i*, but so much the more humble rather, and in all thy doings circumspect and fearfull. *i* Ro.11.20

For

For the time of comfort will passe away, and tentation will follow.

And though thy consolation bee gone, despaire not out of hand, but looke for health from aboue, and that with modestie and patience *k*. For God is able to endue thee with a more ample benefit and consolation *l*.

k Ro. 5. 3
Rom. 15. 4
l 2 cor. 1. 3

Neither is this a new thing, and strange to such as tread in the pathes of godlinesse *m*. For men of greatest holines, and the old Prophets, haue tasted such alteration many times *n*.

m Psa. 94. 1
Act. 14. 19
n Psa. 34 19

And therefore saide one vpholden by the power of God, on this wise *o*, In my prosperity I said, I shall neuer be mooued.

o Psa. 30. 6

Behold; what happened vnto him when that was taken away, he ioineth
7 afterward in these wordes: But thou diddest hide thy face, and I was troubled.

Yet for all that he despaired not, but so much the more earnestly prayed
8 vnto God, saying; Then I cried vnto thee, O Lord, & prayed to my God.

At last hee obtained the end of his prayer, and confesseth that he was
9 heard, when hee said: O Lord my God, I cried vnto thee, & thou hast
10 restored me. But wherein? Thou hast

turned

turned my mourning into ioy, thou hast looſed my ſack, and girded mee with gladnes.

Now if theſe things haue happened to men of ſuch wonderfull holineſſe, we miſerable and poore ſoules ſhould not deſpaire *p*, though we be ſometime in colde, and ſometime in heat, in as much as the ſpirit goeth, & commeth at his pleaſure *q*. Therfore ſaith Iob *r*, Thou dooſt ſo magnifie him, that thou ſetteſt thine heart vpon him, & doſt viſit him euery morning, and trieſt him euery moment.

p Ro. 15.4 Reu. 3.29
q Ioh. 3.8
r Iob. 7.17

So then, in what thing ſhould I hope, or to whom ſhould I truſt, but only to the infinite & heauenly mercy of almighty God *ſ*?

ſ Pſa. 5.11 and 20.7

For, bee it that I haue about mee good and godly brethren, & faithfull friends, and holy bookes, and pleaſant ſpeech, and ſweet muſicke, yet little doth all this helpe, little doth it comfort, if beeing forſaken of God *t*, I am left to my ſelfe: at that time the beſt remedy is patience *u*, & the denying of my ſelfe *x*, according to the will of God.

t pſ. 119.50
u Lu. 21.19
x Lu. 9.23

For my part, I neuer yet found man ſo religious, that hath not felt ſometime the lack of Gods aſſiſtance and

and at sometime been cooler in zeale than at others: neither hath any godly man beene so carried aloft, & illuminated, but either sooner or later, at one time or other, hee hath beene tempted *y*.

y Ro. 7. 14 Gal. 5. 7

He is not worthie to behold God in deepe contemplation, who hath felt no misery for Gods sake *z*. For commonly the tentation that goeth afore, is a signe of consolation to come afterward *a*. And they which are tried with tentation, are promised the ioyes of heauen *b*. To him that ouercometh, saith the Spirit *c*, will I giue to eate of the tree of life.

z Iob 5. 17 Mat. 5. 10 *a* Ps. 93. 12 *b* Ia. 2. 12 *c* Reu. 2. 7

Furthermore, GOD sendeth his comfort, that man may be the stronger to beare aduersitie *d*. And tentation followeth, that hee wexe not proud of his gift *e*.

d Ro. 5. 2 *e* 2 Cor. 12. 7

Satan sleepeth not *f*, and the flesh is not yet dead *g*: therefore at all times prepare thy selfe vnto battell *h* for on euery side thou hast troublesome enemies *i*.

f 1 Pet. 5. 8 *g* Ro. 7. 13 Gal. 5. 16 *h* 1 Tim. 6. 12 *i* Psa. 9. 1. 7

Chap. X.

Of thankefulnes vnto God for his benefits.

WHat seekest thou for quietnesse, seeking thou art born vnto labour *a*?

Giue thy selfe to patience *b*, rather than to pleasure, & to beare the crosse, than to delectation *c*.

For what worldling is there which would not willingly enioy spirituall comfort, if he might at all times; as that which surpasseth all the ioyes of the world, & pleasures of the flesh *d*? For all worldly delights are either vaine or vile *e*; but the ioyes of the spirit are onely sweet, onely honest, springing of vertue, and powred into pure mindes by God himselfe.

But these heauenly consolations are of that nature, that no man can keepe them at his pleasure, forsomuch as tentation ceaseth not anie long time *g*.

Two things are great enemies to this heauenly ioy, falfe freedome of the minde *h*, & too much confidence of our selues.

a Ge. 3. 19
Iob. 5. 7
b Lu. 21. 19
c Eccl. 7. 4

d Io. 16. 22
Phi. 4 7
e 2 pe. 2. 13
f Ro. 14. 17

g Luk. 4. 2
Esa. 66. 3

h Ier. 17. 5.

God

God doth well, which bestoweth on man the benefite of his comfort; but man dooth ill, which doth not
k 1 Thes. 5. 18 with thanksgiuing *k* acknowledge
l 1 cor. 4. 7 God to bee the giuer of the same *l*.

Hence it is, that God poureth not his benefits vpon vs, euen because we are vngratefull, & send not all things backe vnto the spring of the Fountaine *m*.
m 1 Cor. 12. 6.

He which giueth thanks, beggeth
Heb. 2. 6 a new benefit: and that is commonly
n Math. 18. 33. taken from the proudly vngratefull *n*, which is bestowed vpon the modestly thankfull.

I like not that comfort which taketh
o Lu. 6. 24 form me all sorrow for sinne *o*, neither desire I that knowledge that
p 1 cor. 8. 1 makes me forget my selfe *p*.

For, all that is hie is not holy, neither is euery desire pure; nor all that is sweet wholesome: nor euery thing that liketh man, pleaseth almighty
q Lu. 16. 15 God *q*.

But those benefits are welcome vnto me, which make me humbler than
r Lu. 9. 48 I was before *r*, and readier to forsake
s Lu. 9. 23 my selfe *s*.

He whom God hath schooled both by prosperity and aduersity, will arrogate nothing vnto himselfe *t*, but
t 1 cor. 4. 7 confesse

confesse rather his nakednesse & miserie *t*.

t Iob. 1. 21

Giue vnto God that which is Gods, and ascribe vnto thy selfe that which is thine; that is, giue God thanks for his benefits *u*, and ascribe sinne to thy selfe *x*, and for sinne thinke thou deseruest punishment *y*.

1 Tim. 6. 7

u 1. Thes. 5 18.

x Dan. 9. 5

y Deu. 28 15

Take the lowest roome, and the highest shall be giuen thee *z*: for without the lowest there can bee no highest.

z pro. 25. 6

Those whom GOD accounteth chiefest for holinesse, esteeme themselues for vilest; and the more glorious they are, the more humbly they behaue themselues, beeing full of celestiall truth & glory *a*, not of vaineglorie desirous.

a 1 co. 1. 13

They which depend vpon God, neuer wexe insolent: and they which ascribe vnto God, whatsoeuer good thing they haue, receiue not praise one of another *b*, but seek it of God, whom they wish might bee extolled aboue all things both of themselues, and of all other holy men, & to himward alwaies they tend *c*.

b Ioh. 5. 44

c psa. 34. 3

Wherefore, bee thankfull in small things, so shalt thou bee meet to attaine greater *d*.

d Math. 25 21.

Albeit, account euen the least, and vilest gifts, for glorious and greatest. For if thou respect the maiesty of the
e Ia.1.17 giuere, no reward or gift ought to seeme vile or little.

For that is no small gift which the most high God giueth, whatsoeuer it bee; yea if hee giue thee stripes and correction, thou oughtest to receiue it in good worth, in asmuch as it maketh alwaies to our welfare, whatsoeuer hee sendeth, or suffereth to come vnto vs.

He that would keepe the fauour of God, let him both bee thankfull for
f Col.3.17 benefits giuen f, and patient if they
g col.1.11 be taken away g: that they may come againe, let him pray: and least hee lose them when they are come, let him be wise and humble.

CHAP. XI.

The small number that loue Christ vnfainedly.

CHrist hath now adayes many that loue his heauenly kingdome,
a Lu.9.59. but fewe that will willingly beare
Mat.19.16 Crosse; many that desire comfort

but few aduersity *b*: many partakers of his meate *c*, but fewe of his continency. All men would reioice with Christ *d*, but few sustaine aduersitie with him *e*. Many follow Iesus euen to the breaking of bread *f*, but few to drink of his cuppe *g*. Many honour him for his miracles *h*, but few follow the shame of the croffe *i*. Many loue him while prosperitie doth last *k*, and many praise, yea and thank him while they receiue any cõfort at his hands *l*, but if he but hide himselfe, and forsake them for a while, they fall either to bitter complaining, or to vtter despaire.

b Mat.7.13
c Ioh.6.26
d Mat.20 20
e Mat.26 56
f Ioh.6.26
g Lu.22.54
h Mar.7.37
i Gal.3.13
k Mar.10 37
l Ioh.6.14

But they that loue Iesus, not for any pleasure that they looke to finde, but for Iesus sake, they as well in miserie and sorrowe, as in prosperitie, commend him *m*, and thanke him euermore; which they will alwaies do, albeit he should neuer giue them any comfort at all. Such is the force of the vnfained loue of Christ, it seeketh neither outward profit, nor it selfe *n*.

m Mat.5 10
Rom.5.8
n 1 Co.13.5

So that as many as seeke alwaies for pleasure, may rightly be tearmed hirelings *o*: and such as hunt after profit and lucre *p*, loue themselues,

o Ioh.10.12
p Mat.10

more then Christ out of doubt. How many will serue Christ freely without gaine *q*? Or who is so spirituall that will forsake all *r*? I say who can finde him that is truely poore in spirit *s*, and bare from all worldly things? that precious fellow may bee sought the whole world ouer.

q Mat.10.8
r Lu 18.28
s Mat. 5.3

If a man feede the poore with all his goods *t*, hee hath yet done nothing; and if he chastise himselfe with sorrow for his sins, it is yet too little: and though hee knew all secrets, and all knowledge, hee is yet far from the marke: yea were he most singularly vertuous, and could burne for religion, yet lacks hee something, euen one thing which is needfull *u*. And what is that? Euen that when hee hath forsaken all things, he forsake himselfe *x*, and going wholly out of himselfe, retaine no peece of selfe or priuate loue within him *y*.

t 1 cor. 13
1.4.5
u Lu.10.42
x Lu. 5.11
Luk. 9.23
y Mat.10
37

When hee hath doone what hee knowes should be done, let him think that nothing hee hath done, neither let him glorie in that hee may bee great, but confesse rather that hee is an vnprofitable seruant, euen as the truth it selfe doth say *z*: When yee haue done all things, which are commanded

z Lu.17.10

manded you, say, We are vnprofitable seruants, wee haue done but that which was our dutie to doe.

Then at length will he finde himselfe needy, and naked in spirit *a*, and may say with the Prophet *b*; I am poore and needy. And yet notwithstanding, none is richer, none freer, none mightier than hee which can forsake the world, and himselfe too, and debase himselfe euen vnder the basest things *d*.

a Mat. 5.3
b Psa. 86.1
c Lu. 5.11
d Phi. 2.5 9

CHAP. XII.

Of patient bearing the Crosse of Christ.

THis seemeth a hard saying to many, Forsake thy selfe *a*, Take vppe thy Crosse, and followe mee: But those last words will be much harder *b*, Depart from me ye cursed into euerlasting fire. For they which now gladly doe heare, and follow the saying of the crosse, shall not then dread the heauie sentence of eternal punishment *c*.

a Mat. 16 24. Mar. 8.34
b Mat. 25 41
c Psa. 112 6

Then all the seruants of the crosse, which haue liued after the example of him that was crucified, shall approch

d Wis.5.1 vnto Christ with great boldnes *d*.
Mat.19.28 Why then feareſt thou the croſſe,
e Lu.22.28 which is the way vnto heauen *e*?
Rom.8.17 In the Croſſe ſaluation is; in the croſſe life; in the croſſe, ayde againſt enemies; in the croſs celeſtiall comfort; in the croſs ſtrength of minde; ioy of the ſpirit is in the croſſe; in the croſs the chiefeſt vertue; perfection of holineſſe is in the croſſe: finally, without the croſſe, there is neither
f Gal.2.19 & 6.14 ſaluation of the ſoule, nor hope of eternall life *f*.

Wherefore take vp thy croſſe, and follow Christ, and thou ſhalt go into
g Lu.9.23 eternall life *g*. Hee went before thee
h Io.19.17 bearing his own Croſs *h*, and for thy
i Gal.3.13 ſake died on the Croſſe *i*, that thou alſo mighteſt beare the croſſe, and
k 1 pe.2.21 deſire to die vpon the ſame *k*. For if thou die with him, thou alſo ſhalt liue with him; If thou ſuffer with him,
l 2 Tim.2 11.12 thou ſhalt alſo raigne with him *l*. For know this, In the croſs, and in dying, all things doe conſiſt: neither is there any other way vnto life and quietneſs,
m Rom.6 3.4 Gal.6.14 then by the croſſe, and daily mortifying of thy ſelfe *m*.

Whithersoeuer thou turneſt thy ſelf or caſteſt thine eyes, thou ſhalt finde neither aboue nor beneath, a better way

way vnto blisse, then by the crosse *n*. *n* Luk. 34

Though thou set all things in neuer so good order, yet can it not bee auoided but something thou must suffer either volũtarily, or against thy will *o*, & alwaies run vpon the crosse. For either sickness of body, or sorrow of minde will vexe thee. Either God will forsake, or man afflict, or (which worse is) thou wilt bee a burden to thy selfe, and that in such sort, as no remedy can salue, nor comfort quiet thee, but of necessity thou must beare it as long as God thinks good *p*. 26. *o* Sirac. 2. 1 *p* Phi. 1. 23

For it is Gods will to haue thee suffer miserie without comfort *q*, that thou maiest submit thy selfe wholly vnto him, and bee more humble thorough aduersitie *r*. *q* Mat. 27 46. *r* Psal. 119. 67.

No man so feeleth the paines of Christ in his minde, as he which hath suffered the like himselfe *s*. *s* Gal. 6. 17

So that the crosse is prepared, and abideth for thee in euery place, neyther shalt thou eleape it, run where thou wilt *t*: for whersoeuer thou bee cõmest, thou beares thy selfe about, and shalt finde thy selfe alwaies *u*. *t* Iob. 16. 2 *u* Rom. 7 14.

Turne thee vpward, turne thee downeward, turne thee outward, or turne thee inward, euery where thou

maiest finde the crosse 3 and alwaies thou must haue patience, if thou wilt enioy the peace of minde, and crown
x Lu 9.24. & 21.19 of rest x

† thou wilt carrie the crosse willingly, the crosse will carry thee euen to the desired end, namely where misery hath an end y, which will not bee
y Reu.7.17 z Io.16.20 in this world z. But if thou beare it grudgingly, thou dooſt increase thy burden, and presse downe thy selfe the more, and yet must thou beare it
a pr.14.14 do what thou canst a. If thou escapest
b Mat.19.22 2 Ti.3.12 one misery, thou shalt assuredly fall in to another b, and perhaps into a
Iud.8.11 worser.

Thinkest thou to escape that which
c Io.5.7.17 no mortall man could euer yet doe c?
Iob.14.1 What man euer liued in the world,
d pſ.34.19 Act.15.12 without his crosse & miserie d? Yea, euen our Lord & Sauiour Christ was
e Luk.9.22 no one houre without griefe & trouble while hee liued heere on earth e.
f Lu.25.26 For, Christ suffered f, and so entred into his glory, and wilt thou seek another path and not walk in this kinglie hie way? The whole life of Christ was euen a meere crosse, and vexation g, and wilt thou seeke for rest and
g Esa.53.3. Iohn.7.7 quietnesse?

Thou art out of the way, surely thou art

art out of the way, if thou lookest for any thing but misery in this world; seeing the whole life of a mortall man is full of troubles, & compassed about with calamities *h*. And the more godly a man is, the more often doth hee suffer aduersitie: for the soreenesse of his affliction increaseth through his loue of God *i*.

h Iob. 14.1

i Ro. 8.35

And yet is not this man of whom wee speake without comfort, in asmuch as hee beleeueth, that by this crosse he shall reape much fruit *k*.

Phil. 1.14

k psl. 94.18

For whilst willingly hee commeth vnder the Crosse, it falleth out that the whole burden of troubles is turned vpon the confidence of Gods heauenly comfort *l*; and the more the flesh by calamitie is weakned, the more the Spirit is confirmed by the comfort of mind *m*. Yea so is he strengthened many times, through the feeling of trouble and aduersitie, (of such force is his loue which suffereth after the ensample of Christ *n*) that hee would not wish to bee without sorrow and affliction *o*. For hee beleeueth that he is the more acceptable to GOD, the more he can suffer for his sake *p*.

l Psa. 3.22 & 91.2

m Ro. 7.23 2 cor 4.16

n 1 pe. 2.21

o Rom 6. 5. & 8.35

p Act. 5.41

And yet it is not by the power of 2 cor 4.16

man, but of the mercie of God, that hee can in his fraile flesh loue, and through the zeale of the Spirit, let vpon those things q, which man by nature doth flie and abhorre.

q Ga.5.16 1 Th.1.12.

For man of himselfe cannot indure the crosse, loue afflictions, tame and bring vnder the body, shun promotion, abide to bee reuiled, despise himselfe, yea couet to bee despised, beare aduersity, and contemne the prosperitie of this world r.

r Lu.22.23

If thou depend vpon thy selfe s, thou shalt doe none of these things, but if thou trust in God, hee will send thee comfort from aboue t, whereby the world and the flesh shall bee brought vnder thy subiection u. Yea thou shalt not feare the malice of the diuell x, if thou be stedfast in faith y.

s 2 Co.5.14
t Ioh.6.7
u 2 Cor.10.
x Psa.91.5
y 1 Pet.5.9.

Thou therefore suffer affliction as a good soldier of Iesus Christ z, who for thy sake was crucified a.

z 2 Ti.2.3
a 1 Pet.2 24.

Prepare thy selfe to suffer much aduersitie, and sundry incommodities in this miserable life: for asmuch as such is thy lot whereseuer thou becommest: for lurke where thou will, yet by no meanes shalt thou escape these troubles, but must beare them of necessity b.

b Lu.11.19

Drink

Drinke heartily of the Lords cup *c*, if thou desirest to bee his friend and companion. *c* Mat.20 22

And as touching consolation, refer that to the will of God, let him giue it at his discretion, but yeelde thou thy selfe to the bearing of aduersitie, and let it be thy ioy *d*. For the afflictions of this present time, are not answerable to the glory which shall bee heereafter *e*, though thou couldest beare them all thy selfe. *d* Act.5.41 Iam.1.2 *e* Ro.8.18

After thou art come to that passe, that thou canst with pleasure and ioy endure aduersity for Christ his sake, thinke thou art an happy man, which hast found the kingdome of heauen here on earth *f*. On the other side, as long as it grieueth thee to beare it, so long art thou in ill case, & vexed euery where with the sight of miserie *g*. But doe thy duty, that is, prepare thy selfe to the Crosse, and to die, and in short time shalt thou bee assisted, and finde quietnes *h*. *f* Mat.5.10 *g* Pr.10.19 *h* 1pe.1.12

If thou wert taken vp euen into the third heauen with Paul *i*, yet wert thou not assured that none aduersitie shall come to thee. I will shew him, saith Christ *k*, how many things hee must suffer for my sake. *i* 2 co.11.2 *k* Act.9.16

So

So that of necessity thou must suffer, if thy minde be to loue and serue
l Luk.9.23 Christ euermore *l*.

And would to God thou wert counted woorthie to suffer for the name of
m Act.5.41 Iesus *m*: then what glorie to thy selfe
n Ro.5.2 *n*, ioy to the Saints of God *o*, & pro-
o 1 Cor.12 fit to mankind *p*, would arise? For all
26 commend patience, though few will
p Col 1 24 suffer *q*. Doubtlesse, there is great
q Mat.16 cause why thou shouldest endure a
16 little for Christ, seeing thou canst suf-
r 1 co.6.25 fer a great deale more for the world *r*.

And know this for a truth, that thou
s Rom. 6.8 must liue by dying to thy selfe *s*. And
2 Tim.2 the more a man dyeth to himselfe, the
11 more hee liueth to God. No man is meet to cõprehend celestiall things, vnlesse hee can be content to beare
t Ro.8.35 aduersity for Christ his sake *t*.

To conclude, nothing is either more acceptable in the sight of God, or profitable to thy selfe in this life, then willingly to suffer aduersity for the name of Christ; insomuch, that if choyce were giuen, thou shouldest chuse to suffer for Christ, rather then
u Ro.12.12 to be refreshed with much consolati-
x Io.15.20 on *u*; for so shalt thou become the
1 pet. 2.21 more like to Christ *x*, & all his holy
y Ma. 5.11 seruants *y*.

Nei-

Neither dooth our comming forward cõsist in the store of pleasures & comfort, but rather in bearing great euils and aduersity ז ז Ro.5.3

And if any thing had beene better, or more expedient for man than to suffer miserie *a*, doubtlesse Christ would haue shewne the same both by words and deeds. But now in plain words, he doth counsel both his own disciples, and as many as are desirous to follow him, to beare the crosse, in these words *b*; If any man will follow me, let him forsake himselfe, and take vp his crosse, and follow me. Therefore all things beeing read ouer and ouer, and put in practise, let this bee the end of our speech *c*: By many afflictions we must enter into the kingdome of GOD.

a Iam.1.2 *a* Ioh.14 17

b Mat.16 24 Mar.8.34

c Act.14 22

Thus endeth the second
Booke.

The third Booke of the IMITATION of CHRIST.

CHAP. I.

Of the spiritual communication between Christ and the faithfull Soule.

I Will hearken what the Lord within me will say *a*. Blessed is the soule vvhich heareth the Lord speaking within her, and from his mouth receiueth the word of comfort.

a Psa. 85. 8

Blessed are the eares which can heare when God whispereth, and doe nought regard the noyse of the world *b*. Yea blessed are the eares which listen not to the outward sound, but to the truth speaking to the heart *c*.

b ps. 38. 13

c psa. 61. 12

Mat. 16. 17

Ioh. 8. 43

Blessed are the eyes which are close from seeing outward, but open to behold inward things.

Blessed are they who pierce vnto spirituall things, and prepare themselues more and more by daily meditations *d*, to come vnto the knowledge

d Psa. 1. 12

of the Imitation of Christ.

ledge o' Gods heauenly mysteries.

Blessed are they who reioyce in seruing God, & cast off all those things as may withdraw thē from so doing.

e, O my soule consider these things, & banish from thy mind carnall affections *f*, so shalt thou vnderstand what thy Lord God will say within thee *g*.

Thus saith thy friend, I am thy saluation *h*, thy peace *i*, and thy life *k*, sticke vnto mee, and thou shalt finde quietnes. Leaue all worldly things *m*, and seeke after heauenly *n*. For what are all things in this world, but vaine *o*? or what good can they doe, if God forsake thee *p*?

Wherefore, all things renounced, seeke vnfainedly to please God *q* that thou maiest attaine vnto the true felicitie *r*.

e Luke 10 14.
f Gal. 5. 19
g psa. 85. 8
h Eph. 1. 7
i Io 16. 33
k Iob. 14. 6
l Mat. 14. 28
m Lu. 16. 13
n Lu. 22. 31
Col. 3. 2
o Ecc. 2. 11
p Mat. 6. 26
Mar. 8, 36
q Eccl. 12 18.
r Reu. 2. 10

Chap. II.

That the Truth speaketh inwardly, without noise of words.

SERVANT.

SPeake Lord, for thy seruant heareth *a*. I am thy seruant, O giue me vnderstanding *b*, that I may learn thy statutes.

a 1 Sam. 3 10.
b psal. 119. 34

Incline

Incline my ſoule vnto the words of thy mouth, euen vnto thy words,
c Deut.32.2. which ſtill downe like the deawc.

The Iſraelites ſaide vnto Moſes in
d Exo.20 19. old time d; Talke thou with vs, and wee will heare, but let not God talke with vs, leaſt wee die. But I pray not ſo, Lord I pray not ſo, but with the Prophet Samuel rather, I beſeech
e 1 Sam.3 10. thee, ſaying e; Speake Lord, for thy ſeruant heareth.

And let not Moſes, nor any other Prophet ſpeak to mee, but thou Lord,
f 1 Pet.1 21. which inſpireſt and lighteneſt all the Prophets f, ſpeake thou to mee. For thou canſt inſtruct mee without their helpe: but they can profit nothing
g 1 cor.3.7 without thee g.

They may ſound out words in mine eare, but they bring not the
h Ioh.14 10. ſpirit h. They can ſpeak trimly, but if
i Mat.7.28 thou holde thy peace, they inflame
k Reu.5.9 not the mind i. They teach the letter, but thou openeſt the meaning k.

They talke of deepe things, but thou vnlockeſt the ſenſe of that which was
l Rom.16 25. ſealed vppe l. They pronounce the commandements, but thou helpeſt to fulfill them. They ſhew the way, but thou giueſt ſtrength to walke in
m 1 Pe.1.2 the ſame m. They deale outwardly with

with the senses, but thou teachest and lightenest the mindes *n*. They water, but thou giuest the increase *o*. They cry with open mouthes, but thou giuest wisdome vnto the hearer *p*.

So then, let not Moses talke with me, but speak thou my Lord & God, which art the euerlasting truth, least I die, and proue vnfruitfull: and least, beeing outwardly admonished, and not inwardly inflamed, the Word heard, not done *q*; knowne, not loued, beleeued not obserued *s*, make vnto my condemnation.

Wherefore, speak Lord, for thy seruant heareth *t*. For thou hast the words of eternall life *u*. Speak to mee euen that which may be to the comfort of my soule, to the amendment of my life, and to the aduancement of thine euerlasting glory, Amen.

n Ep.1.15
o 1 co.3.6
7.
p Ioh.6.68
q Ma.7.26
r Rom.2.8
s Iam.1.22
t 1 Sa.3.10
u Ioh.6.68

CHAP. III.

That the words of God with all reuerence should be heard, and that they are not vnderstood of most men.

LORD.

SONNE, heare my words, for they are most comfortable, and farre excell all the knowledge

ledge of Philosophers, and wisemen
a Pro.9.10 of this world a.

b Io.6.63. My words are spirit and life b, and are not to be weighed by the sense of man, nor drawne to serue for vaine pleasure, but must bee heard with silence, and receiued with humility & greedinesse.

c psl.94. 12 SER. Blessed is the man c, whom thou chastisest, ô Lord, and teachest in thy law, that thou maist giue him rest from the dayes of euill, while the pit is digged for the wicked.

LORD. I both inspired the Prophets in old time d, and cease not in
d 2 Pet.1 21. these dayes to speake vnto all: but many are deafe, and will not heare
e Esa.42 19. my words e. Most harken vnto the world, rather then to God, and more
f Rom.8.5 gladly obey the desire of the flesh f then his heauenly will.

The world promiseth but temporall & small things, and they serue it
g Lu.16.13 euen with greedinesse g. I promise
h Esa.64.4 Mat.7.11 most excellent and eternall things h, and men care not for them.

Who with such a desire serueth, and obeieth me in all things as they serue
i Mat.7.13 the world i, and the Prince thereof k
k Iob.14 30. Bee ashamed hereof, & if thou wouldest knowe why, hearken: for small

wages

wages many runne a great way, but for eternall life fewe will once steppe their foote out of doores *l*. Filthie gaine is earnestly sought for, for one penny somtime they shamefully contend: for a vaine thing and small reward, men feare not euen to wearie themselues night and day; but for goods immutable, for a rewarde vnesteemable, for honours endlesse, and immortall glorie, they will take no paines.

l Mar. 7. 13

Wherefore, blush I say, thou slothfull & whining seruant, that they shall bee more ready to fall into the pit of hell, then thou to come vnto heauen, that they shall take more pleasure in vanity, than thou in the truth.

Againe, they many times misse of their purpose: but what I promise, I fulfill, and he that trusteth in me speedeth well *m*. That which I promise in words, I performe in deedes *n*, to him which continueth constant vnto the end in louing me *o*. I reward all good things, and I am a diligent examiner of all religious men *p*. Write my sayings in thy hart, & meditate earnestly thereupon. For in the time of tentation they will do thee good *q*.

m Psa. 37 34. & 23 4. 5
n Esa. 46 11
o Mat. 10 22
Mat. 13. 14
p Heb. 11 36
q Psal. 119 92

That with reading now thou doost not

not conceiue, in the time of curing thou ſhalt vnderſtand. And two waies I am wont to cure mine elect, to wit,
r 1 Sa. 2.6 Pſa. 66.8 Tob. 13.2 by tentation, and by comfort r: and two waies I inſtruct them daily, firſt by reprehending their wickednesſe, then by exhorting to proceed in vertue and godlineſſe.

s Ioh. 5.24 Iob. 12.48 Hee that heareth my words s, and deſpiteth them, hath that whereby he ſhall bee condemned in the day of iudgement.

CHAP. IIII.

A prayer for the attaining of the true knowledge of Gods heauenly will, and and for zeale of religion.

SERVANT.

O Lord my God, which art all my goods & riches, what am I that I dare ſpeake vnto thee?

a Iob. 25.6 I am thy poore ſeruant and a vile worme a, yea much more vile and poore, then I either knowe, or dare

b Lu. 18.13 ſhew forth b.

And yet, Lord, remember euen this one thing, that I am nothing, that I haue nothing, that I am no-

c Ma. 19.16 thing worth. Thou alone art good c, thou

thou alone art righteous *d*, thou alone art holy *e*, thou canst all *f*, thou dost all *g*, thou fillest all *h*, only the wicked thou sendest empty away.

Remember (O Lord) thy tender mercies *k* and fill me with thy fauor; thou wilt that none of thy workes should serue in vaine. For how can I stand vpright in this wretched world, vnlesse thy mercy and fauour do hold me vp *l*?

Turne not thy cheerefull countenance from thy seruant *m*, defer not to heale mee from day to day, withdraw not thy comfort, that my soule be not as the thirstie land *n*.

O Lord, teach me to do thy will *o*, teach mee to walke woorthilie, and humbly in thy presence. For thou art my wisedome *p*, and knowest mee indeed *q*. Yea, thou kneweſt me, not onely afore I was conceiued in my Mothers wombe, but also afore the very world was made *r*. So be it.

d Iob. 9. 23
e De. 33. 4
f Iob 11. 7
g Esa. 44. 6
h 1 King 8 27
k Psa. 35. 6
Luk. 1. 54
l Psa. 119 41
m psa. 51 11
n Ps. 143 6
o Psa. 143 10
p 1 Co. 2. 30
q ps. 139. 1
r psa. 90. 2
Rom. 8. 29

The

Chap. V.

That wee must walke sincerely and humbly before God.

LORD.

SONNE, walke thou vprightly in my sight, and seeke me alwaies in singlenes of mind *a*.

a Mat. 5. 8

Hee that walketh vprightly, walketh safely; for the truth deliuereth him from deceiuers & slanders of the wicked. And if the truth shall make you free *b*, you shall bee free indeede, and feare nought the vaine words of men.

b Ioh. 8. 32

SERVANT. Trueth Lord; therefore I beseech thee deale so with me, that is, Let thy truth instruct me, defend me, and bring me to a blessed end *c*. Yea, let the same thy truth deliuer me from all wicked lusts, & inordinate affections; so will it come to passe, that I shall enioy a wonderfull freedome of the minde *d*.

c Psa. 43 4

d Ioh. 3. 9

LORD. And I will teach thee what is right and acceptable in my sight *e*. Call thy sins to remembrance continually, & that with hearty sobs and sorrow *f*, and neuer brag of any good

e psal. 25. 4. 5

f Ioel. 2. 12 Eze. 18. 30

good deedes which thou hast done *g*. For in very deed thou art a sinner *h*, and subiect to many infirmities of the mind; yea by nature alwaies thou tendest vnto vanity *i*, and maiest easily fall, easily be ouercome, and easily troden downe, and cast to the ground *k*.

g 1 co. 4. 6
h psl. 143. 2
i Gen. 6. 5
k Ro. 3. 23

Finally, thou hast nothing wherein to boast *l*, but many things to make thee humble; beeing much weaker then thou canst perceiue. So then, looke that none of thy deedes seeme great in thy sight, or excellent, or precious or wonderfull; yea, count nothing excellent, nothing glorious, nothing commendable, and to bee sought for indeede, but onelie that which is eternall *m*.

l 1 cor. 4. 7
m psl. 139. 14. 24. 35

Let the euerlasting truth like thee aboue all things *n*, & thine extreame vilenes mislike thee *o*.

n psl. 47. 10
o psl. 108. 31

Feare nothing, flie nothing, mislike nothing so much as thy sinnes & wickednes *p*, they should more disquiet thee then the losse of the dearest things in the world.

p Psal. 119 138.

Some behaue themselues not sincerely enough towards mee, seeking out earnestly, thorough curiositie and pride, my secrets, and mysteries,

neg-

neglecting themselues and their sal-
q Ro.1.21 uation q; these fellowes by reason of
1 cor.13.2 their pride and curiositie fall many
r Ro.1.26 times into grieuous tentations r thor-
rough my displeasure.

But stand thou continually in awe
of the heauy sentence of the almigh-
sPs.90.11 ty God s, & search not out the worke
of the most High, but search out
painfully, both how much euill thou
hast committed, and what good thou
hast left vndone.

Somes Religion is altogether in
their books, or in pictures, or in some
t Mat.23.5 outward signes, and ceremonies t, some
u Mat.7.21 haue it in their mouth u, but not in
their hart. And contrariwise, some be-
x Mat.5.8 ing cleere in minde, & pure in hart x,
doe couet alwaies after heauenly
y Col.3.1 things y, hearken vnwillingly vnto
earthly matters, and serue the necessi-
ties of nature with griefe, & sorrow:
& these men perceiue what the spirit
of Truth speaketh within them; how
it teacheth them to despise earthly, &
to desire celestiall things; to cõtem-
z Psa.1.12 the world, and to wish for Heauen
Phil.3.8. night and day z.

CHAP.

CHAP. VI.

A prayer and thankesgiuing to God for his benefits.

SERVANT.

O Celestiall Father, Father of my Lord Iesu Christ *a*, I praise thee for vouchsafing to remember mee a poore and sinfull wretch *b*.

O Father of mercy *c*, and GOD of all comfort, I yeeld thee humble thanks, for refreshing mee, vnworthy all comfort, with thy heauenly comfort *d*.

Euermore will I praise and magnifie thee together with thine onelie begotten Sonne, and the holy Ghost the comforter *e* for euer and euer *f*.

O Lord my God which loueſt me so holily, I will reioyce with mine whole heart, when thou shalt come into my minde.

Thou art my glory, and the ioy of mine heart: thou art mine hope and refuge in the day of my trouble *g*.

But forasmuch as yet I am weake and of small power, I haue great need of thine assistance, & comfort: where-

a 2 cor. 1. 3
b 1 cor. 15 9. 10
c 2 cor. 1. 3
d 2 cor. 7. 6
e 1 Iob. 5. 7
f 1 Tim. 1 17.
g psl. 55. 16

b psl.106.4 fore visite mee oftener b, and schoole me with holy discipline.

Set mee free from wicked affections of the mind, and heale my soule of all vnbridled desires, and sins; that being inwardly healed, and purged throughly, I may be made fit to loue, strong to suffer, and constant to continue i. Amen.

i psal.23.4 & 59.9.17

CHAP. VII.

The praise and force of godly loue.

a Ro.8.35 1 co.13.4.5 b The force & power of true loue you may behold as in a glasse, Ro. 8.35.&c. &.14.1.&c &.15.1. &c 1 Cor.13 1.&c. 2 Tim.1.5 2 Pet.1.5. 1 Ioh.2.7. 1 Ioh.4.7. Act.2.42 44.&c.

LOue a is a great thing, doubtles Loue is an excellent thing; it can make that which is heauy light & cary that equally which is vnequall It beareth a burden and feeleth it not and conuerteth all sowre things int sweet and sauourie: I say that noble loue of Iesus, driueth one to aduen ture great things, and forceth alwai to come vnto perfection b.

Loue will be aboue, and cannot kept downe by any abiect thing Loue will be free, and loose from worldly affections, that neither h inward sight bee dimmed, not sheet eith

either intangled by worldly prosperitie, or subdued by aduersity. Loue is most sweete, most strong, most high, most large, most comfortable, most perfect: nothing is better than loue, either in heauen aboue, or in earth beneath. For it ariseth from God *d*, and resteth on God aboue all things. *d* 1 Ioh. 4. 7. 16

He that loueth, flieth, runneth, reioyceth, is free and cannot be bound; he giueth all for all, & hath all in all, as hee which resteth in one aboue all which is most high *e*, from whom euery good thing doth spring, and arise *f*. Hee respecteth not giftes, but looketh on the giuer aboue all. *e* 1 Ioh. 2. 5. &c. *f* Iam. 1. 17

Loue knoweth no measure, but burneth aboue measure. Loue feeles no burden, weighs no labour, contendeth aboue strength, and considers not whether a thing may be done or no, for it counteth nothing hard, or vnpossible. Therefore loue can do all things: and hee that loueth, brings many things to passe, if he faint and tire not.

Loue waketh, and sleeping, slumbreth not, laboring, tires not; loden, falsereth not, terrifieth, dismayeth not, but as a quicke flame, and

burning torch breaketh forth vpward, and lately pearceth out.

Hee that loueth, knoweth what this meaneth. A great cry in the eares of God, is the ardent affection of the minde, while it saies; O my God, my loue, thou art all mine, I am wholly thine, Raise vp in mee a vehement loue, that I may taste *g* with the inner mouth of mine heart, how sweet it is to loue, and to swim as it were in the streames of loue.

g Ps. 34.8

Grant that I may so burne in loue, that through the heate of desire, I may exceede my selfe *h*; that I may sing the ballad of loue, follow thee my louer aloft, & set forth thy praises with such a zeale, that euen my heart may faint again: that I may loue thee more than my selfe: yea, neither loue my selfe, nor any other that loue thee vnfainedly, but in thee, and for thee, euen as the law of loue that shineth out of thee commaundeth and doth require.

h Psa. 18.1 Psa. 119 97.103

Loue is swift, sincere, godly, pleasant and fruitfull, it is strong, patient, faithful, wise, long suffering, & manly, loue seeketh not her owne. For there loue perisheth, where any serues himselfe.

1 Co. 13.5

Loue

Loue is circumspect, modest, iust, not dainty, not light, not giuen to vanities: but sober, chast, constant, quiet, and temperate in all the senses.

Loue obeyeth betters, despiseth it selfe, feareth, thanketh, trusteth, and hopeth alwaies in God, yea when God seemes to abhorre it *k*.

k For without paine, none liue in loue.

He that is not prepared to suffer all things, and to yeeld himselfe to the pleasure of his friend, is vnworthy to be called a friend.

To conclude, a friend must receiue all, euen hard and bitter things, in good part for his friends sake, and neuer leaue him in the time of aduersitie *l*.

l Ro. 5.7.8

CHAP. VIII.

How to try a true friend: also how to resist the enemy.

LORD.

MY Sonne, as yet thou art not a stout and prudent louer.

SERVANT. Why Lord?

LORD. Forasmuch as a little assault makes thee to leaue off *a*, and

a 1 Ioh. 4. 18

outer-greedily thou seekest cõsolatiõ.

A valiant louer endureth tentations, and giueth no eare to the subtile persuasions of the enemie; and therfore hee so liketh prosperity, that with aduersitie he will not be troubled *b*.

b Psa. 19.8 Act. 2.24 1 Pet. 5.10

A wise louer respecteth not so much the gift of the louer, as the loue of the giuer; hee looketh more on the minde, than on the thing; and weigheth no gift in respect of his friend.

The noble louer resteth not in the gift, but in me aboue all gifts.

Neither must thou by and by bee out of heart, though sometime thou thinke not so reuerently, as thou wouldest, either of mee, or my seruants.

That good and sweete affection, wherewith thou art delighted now and then, is an affection of present fauour, and a certaine fore-taste of the celestial countrie: on which fore-taste thou must not too much depend, because it altereth many times. But to striue against the wicked motions of the minde, and to despise the intisements of Satan *c*, is doubtlesse a valiant exploit, highly pleasing God.

c 1 Pet. 5 8.9

So that no cause is there why these absurd

absurd imaginations, which are wont to arise of euery trifling occasion, should so torment thee: perseuere constantly in thy purpose *d*, and serue God with an vpright affection. *d* Psa.25.2 Psa.27.14

Neither is it an illusion, that thou suddenly sometimes art rauished vp on hie, and by and by cast down vnto the old vanities of the mind *e*: which for asmuch as thou sufferest them rather against thy will *f*, than willinglie, as long as they displease thee, & thou struggl'est against them, they are rather profitable then hurtfull. *e* 2 Cor.12.7. *f* Rom.7.17.&c.

Know this for a certainty, the drift of the olde enemy, is to hinder thy study of godlines, and to withdrawe thee from all exercise of religion *g*, that is to say, from the godly remembrance of the paines of Christ, from the care of thy saluation, and from thy purpose to goe forward in well dooing *h*. *g* 1 Pet.5.8 *h* Mat. 13.25.39

Many wicked cogitations doth the enemy bring into thy mind *i*, to make thee to loath and abhorre prayer, and the reading of the holy Scriptures. Hee cannot abide an humble confession of sinnes: and if hee could, hee would withdrawe thee also from the communion. *i* Mat.13.25.26.

But beleeue him not, though many times he lay snares to intrap thee, care not for him. Turne them vpon his owne pate, wen hee prouoketh thee to wickednesse, and say vnto him *k*; Auoid Sathan, thou vncleane spirit, blush thou cursed wretch, thou which putteſt these things into my head, auoid I say; thou wouldest carry mee away from my God, but thou shalt not. For Iesus will assist me, and so thou shalt but get a shamefull foile. I had rather die, and suffer any thing, than consent to thee *l*. Wherefore be quiet and holde thy peace: for I will not heare thee, though thou trouble mee neuer so much *m*. The Lord is my light, and my saluation *n*, whom shall I feare? The Lord is the strength of my life, of whom shall I be affraid; Though an host pitched against mee mine heart should not bee affraid, the Lord protecting, and safely deliuering me.

k Mat. 4. 10

l Rom. 8 35. &c.

m Mat. 16. 23.

n Ps. 27. 1

Thou therefore striue couragiously as a good Souldier *o*: and if at any time of infirmitie thou fall, take a better heart vnto thee, & doubt not of mine especiall fauour *p*: and in any wise beware of pride, and arrogancy, a cause why many are led into error, and

o 1 Ti. 3. 3

p Ps. 91. 2. 3

and fall into blindnes almost incurable many times *q*.

Let the fall of those proud ones, foolishlie arrogating too much to themselues *r*, be a continuall warning to thee to beware of pride.

q Ro.1.21 24.&c.
r Rom.11 12.19.20 1 Pet.5.5 Lu.18.14. Esa.14.10 11.&c. 2 Pet.2.3

Chap. IX.

Of modest concealing the benefits of God.

LORD.

SONNE, it is good and profitable for thee to keep close the zeale of religion that God hath giuen thee; not to commend the same too insolently with words, or to praise it out of measure; but rather to despise thy selfe, and as one vnworthy those so excellent gifts to feare *a*.

Thou must not stick too much vnto that affection which may easily be changed into the contrary.

Thinke while thou hast the fauour of God, how miserable & wretched thou shouldest bee without his fauour *b*: and thinke not that thy comming forward in godlines consisteth onely in hauing the benefite of Gods

a Rom.11 20. 1 Cor.4 6.7

b Rom.5 1.2.&c. 1 co.15.10 Eph.3.7

heauenly comfort, but also if thou canst patiently, and quietly endure
e Rom. 5. 3 the want thereof *e*, in such sort that
Iames 1. 2. 3. 4. thou faint not in prayer, nor omit altogether thine accustomed exercises, but as well as thou canst, discharge that which is in thee to doe, and neglect not thy duty for the vnquietnesse of minde which thou feelest in thy selfe.

For many, when things fall not out euen as they would haue them, are by and by either impatient, or careIesse *d*.
d Luk. 8. 13

It is not alwayes in the power of man to dispose his affaires at his pleasure *e*, but God it is that both giueth and comforteth *f*, both when hee will and what he will, and whom hee will, and as he will himselfe.
e Ier. 10. 23
f Phi. 2, 13 Ro. 9. 16

Some through a blinde deuotion haue cast themselues away, whilst endeuouring aboue their strength, they consider not the corruption of their nature, but follow the affection of their mind, rather then the iudgement of reason: the which, because they tooke in hand more then Gods will was they should, did quickly forgo the fauor of God: and they which made their neasts in heauen, became

poore,

poore, vile, and forsaken *g*, that the afflicted & poore might learne not to flie with their owne wings, but with my feathers. *g* Esa. 14 10. 11. &c. Lu. 1. 51. 52

And for such as are but yonglings and not trained vp in the feare of the Lord, they (vnless they harken to the counsel of the wise) may easily be deceiued and ouerthrowne *h*: yea, if they follow their owne braine before such as haue experience, they are in the greater danger, because they will not be withdrawn from their opinion once conceiued *i*. *h* Pro. 12. 1 and 13. 1 14. 18 *i* Pr. 21. 29

It is seldome seene that selfe-wise men will yeeld to any.

And therefore, better it is to haue small wisedome with modestie, than profound knowledge with a proude mind: yea, better it is to haue little, than hauing much to waxe proud *k*. *k* Pro. 11. 2 & 15. 25

Hee dealeth not circumspectly enough, that giues himselfe wholly vnto pleasure, forgetting his olde aduersitie, and the chaste feare of the Lord, the propertie whereof is to bee alwaies warie that it leese not benefits receiued *l*. *l* Rom. 11. 20

And he is not vertuously wise, that in the time of misery despaireth ouermuch, and reposeth lesse confidence and

an I truſt in mee, than he ſhould. Hee which in time of peace is too ſecure, in the time of warre is out of heart commonly, and of no courage.

Haddeſt thou the way to behaue thy ſelfe modeſtly, and lowly *m*, and to gouerne thy ſpirits aright, thou couldeſt not ſo eaſily fall into perill, and blame.

m Mat. 11 29

It is a point of wiſdom, while thou art hot in the ſpirit, to conſider what would fall out, if the light ſhould goe away *n*: and againe when that comes to paſſe, to think that it may returne againe; being therefore withdrawne by me, that both you thereby may be the wiſer *o*, and the more glorious.

n Tob 17 11.12

o Pſa. 119 71

For commonly thou ſhalt find ſuch triall more profitable *p*, then if continually thou enioyedſt proſperity at thine hearts deſire.

p Iam. 1.2 1 pet. 1.6

For thou art not vertuous though thou haue heauenly viſions, and conſolations *q*, learning and high degree, vnleſs withall thou haue true modeſty *r*, Chriſtian charity *ſ*, and zeale of religion *t*, vnleſſe thou vnfainedly deſpiſe thy ſelfe, and reioyce that others doe deſpiſe, & contemne, rather than honour and commend thee *u*.

q 1 cor. 13 1. &c.

r Mat. 5.5

ſ 1 cor. 13 2. &c.

t 2 cor. 10 31

Col. 3.17

u Mat. 5.11 1 Pet. 4.14

CHAP.

CHAP. X.

That man muſt debaſe himſelfe in the ſight of God.

SERVANT.

I Dare ſpeak vnto my Lord, though I am but duſt and aſhes *a*: and if I ſhould make any better of my ſelfe, thou ſtandeſt againſt me, and my ſins beare witneſſe againſt me *b*, which I cannot gaine-ſay.

a Ge. 18.2

b Iob 9.20 30.31

But If I make none account of my ſelfe, but laying aſide proud imaginations *c*, eſteeme my ſelfe for duſt, as I am indeede, then wilt thou bee fauourable, and thy light ſhall ſhine vpon mine heart: then will it fall out, that if I eſteeme neuer ſo little of my ſelfe, euen that little, I being preſſed downe to nothing, will vaniſh vtterly.

c Lu. 18.13 Iam. 4.6 1 Pet. 5.5 Pro. 3.34

And heere thou wilt ſhewe mee to my ſelfe, euen what I am, what I haue beene, and whence I came; to witte, nothing from nothing. And beeing left to my ſelfe *d*, I am nothing but meere infirmitie.

d Pſa. 8.4 Pſa. 39 9

But if thou ſhine vpon me with thy Gen. 2.7

fauour

fauor, I am straightway made strong
e Psa. 134 e, and filled with new comfort.
30 And this is a wonderfull strange thing, that so suddenly I should bee lifted vp, when thou doost so gratiously embrace me, which of my selfe
f Wis. 9. 15 alwaies am carried downeward *f* vnto
Rom. 7 earthly things. This is a fruit of thy
23. 24 loue, which freely preuenteth mee *g*,
g Psa. 5. 9 and saueth from so many troubles *h*,
10 & preserueth from grieuous dangers,
h Psa. 89 and deliuereth me (to say the truth)
1. & c. from so infinite euills.
Psa. 59. 16 For, louing my selfe inordinately,
i Lu. 15. 13 I cast away my selfe *i*: but after once I sought, and loued thee sincerely, I
k Lu. 15. 21 both found thee, and my selfe *k*, and by that loue also I brought my selfe the more to nothing.
For thou, O my sweet Sauior, thou
l Psa. 89. 1 bestowest mo things vpon me *l*, than
&c. I can deserue, and a great deale more than I dare hope for, much lesse desire.
Wherefore I thanke thee my God, which albeit I am vnworthie the least of all thy blessings; yet of thy honor
m Mat. 5 and infinit goodnes, ceasest not con-
15 tinually to loade euen the vngrate-
Luk. 18. 13 full *m*, and thine enemies with bene-
14 fits. O Lord, thou which art our saluation,

uation *n*, our strength and our shield, *n* Exo. 15.2
conuert vs, we beseech thee, that wee 2 Sa. 12.2
may prooue gratefull, humble, and Psal. 18.2
godly in thy sight, Amen. Esa. 12.2

Chap. XI.

That all things are directed vnto God, as to the principall end.

LORD.

SONNE, if thou desire to bee happy, thou must make mee thy chiefest and principall end *a*. *a* Ro. 11. 36

Heereby shall thy nature bee purified *b*, which most cõmonly bendeth vnto it selfe, & vnto things created. *b* Gen 6. 5 Gen. 8. 21

For as soon as thou seekest thy selfe in any thing *c*, by & by thou faintest, and withereſt in thy selfe. *c* Mat. 15. 2 1 Cor. 13

And therfore thou must referre all things to mee alone, which gaue all *d*, and send all, therefore vnto mee as to the chiefe spring, all things must returne *e*. 18. 19 *d* Ia. 1. 17 *e* Rom. 11 36.

Out of mee the small as well as the great, the poore as well as the rich, do drawe the water of life *f*, as from a liuely fountaine: and they which frankly and willinglie serue mee, they *f* Psa. 39. 9 Esay 12. 3. Ioh. 4. 10

they shall receiue one benefite vpon
g Iob. 1. 12 another *g*. But if any will glorie or
delight in any priuate thing beside
h Ier. 9 me *h*, hee at no time shall feele true
23. 24 ioy, and comfort in his minde, but
1 cor. 1. 31 fall into sundry discommodities, and
2 Cor. 10 troubles.
17. 18 Therefore thou must ascribe no
goodnesse, nor godlinesse neither to
thy selfe, nor to any mortall man, but
i 1 cor. 3. 6 all to God *i*, without whose blessing
1 cor. 1. 38. man hath nothing *k*.
k Iam. 1. 17 I gaue all, I challenge all of right,
1 Cor. 4. 7 and I look to be glorified for all *l*.
l Ro. 11. 36 This is the truth, whereby the vaine
glory of man is put to flight.
And whoso hath the fauour of God,
m Ro. 5. 3 and true charitie *m*, hee is neither en-
and 8. 35 uious nor faint-harted, nor proud *n*.
n 1 cor. 13 For heauenly loue subdueth all things
4. &c. and stretcheth forth all the powers of
o Ro. 8. 37 the minde *o*.
1 cor. 13. 7 Wherefore, if thou beest wise, thou
wilt reioyce and trust in mee alone, &
p Mat. 19. 17 uen as God alone is good *p*, who a-
q 1 Ti. 1. 17 boue all, and in all is to be praised for
2 Ti. 6. 16. euermore *q*. Amen.

CHAP.

Chap. XII.

That it is a sweet thing to serue God and to despise the world.

SERVANT.

OLORD, I will speake againe, I cannot hold my peace: and in the eares of my God, my Lord, and my King dwelling in the hie heauens, this I say, O Lord, how great is thy goodnes, which thou hast laid vp euen for them which feare thee *a*! Much more then for them which loue thee, yea much more for them which honour thee with all their harts. *a* Ps.31.19

Trulie vnspeakeable is the sweetnes of thy contemplation, which thou impartest on such which loue thee *b*. *b* Esa.64.4. 1 cor.2.9

And heerein chiefely thou declaredst the force of thy loue, in that when I was not, thou madest mee *c*, and after when I went astray, thou broughtest mee home againe, & commandedst that I should serue *d*, and loue thee. *c* Gen.2.7. Iob.10 8.9.&c. *d* psa.19.4

O fountaine of euerlasting loue, what shall I say of thee? or how can I forget thee, that hast vouchsafed to remem-

remember me? who beyond all hope
haſt been mercifull to mee thine own,
e Eph. 2. 5 euen when I was deade, and caſt a-
way, and at ſuch time as I deſerued
nought, didſt bind me vnto thee tho-
rough thy fauour and friendſhip.

Now what ſhall I render for this
f pſ. 116. 12 thy bountioufneſſe f? Surely I will
ſerue thee g. But that is no great
thing to ſerue him, whom all crea-
g Ma. 28. 18 tures of duty muſt obey g. This is
1 Co. 1 5. 27 ther is wonderful & ſtrange, that thou
Heb. 2. 8 vouchſafeſt to take & admit ſo vile a
wretch as I am, into thy ſeruice a-
h Ro. 11. 17 mong the number of thy beloued h.

Loe, whatſoeuer I haue to do thee
i Math. 25 ſeruice withall, it is thine i. But what?
14. 15 me thinks thou ſeruеſt me, more than
1 Cor. 4. 7 I thee. For behold, heauen and earth,
k Pſa. 8. 3 which thou haſt made for the vſe of
4. &c. man k, are preſent, and continuallie
l Pſalm. 8 diſcharge the duty which thou haſt
7. &c. enioyned them l. Yea the Angels alſo
m pſa. 34. 7 thou haſt created, and ordained for
Mat. 18. 10 the vſe of man m. But of all other
Heb. 1. 14 things this is moſt wonderfull, that
n Mat. 20 thou wouldeſt debaſe thy ſelfe ſo
28. much as to ſerue man n, and haſt pro-
Mar. 10. 46 miſed to giue thy ſelfe for him o.
o Ioh. 6. 51 For theſe thy benefits what ſhall I
p pſ. 116. 12 render vnto thee p? O that I could

ſerue

ſerue thee all my life long; Yea wold
o God I could ſerue thee euen one
ay ſincerely. Truely thou art wor-
hy all ſeruice, all honour, euerlaſting
raiſe *q*. Doubtles thou art my Lord, *q* 1 Ti.1.17
nd I am thy poore ſeruant *r*, bound *r* Lu.17.10
o ſerue thee with all my ſtrength *ſ*, *ſ* Lu.10.27
nd to ſing out thy prayſes without
eaſing *t*. And ſurely ſo I will, or *t* Deut.6.5
would at leaſt wiſe; but what I can- & 11.18
ot, ſupply thou, O Lord, of thy 19.20
oodneſſe.

A great honour, a great preferment
is to bee thy ſeruant, and to con-
emne worldly things for thy ſake *u*. *u* Mat.10
For great ſhall be their reward which 37.&c.
oluntarily ſubmit themſelues to this Ioh.12.25
oly ſeruice *x*; and they ſhall feele *x* Mat.5
he ſweete comfort of thy holy Spi- 11.12
it, who through the loue of thee Rom.8
ane deſpiſed the pleaſures of this 35.&c.
reſent world *y*. Great freedome of *y* 1 cor.1
minde ſhall they come vnto, which 3.4
entring into the narrow way *z*, haue *z* Mat.7.
caſt aſide worldly cares, and cogitati- 13.14
ons *a*. Luk 13.24

O how ſweete and comfortable is *a* Mat.6
he ſeruice of God, whereby a man 5.&c.
s made free, and holy *b*. O the holy *b* Ro.8.15
tate of Gods ſeruants, which maketh
en equall to Angels *c*, acceptable *c* Heb.1.14

to

d Mat. 5.3 &c. to God d, to the diuels terrible e, honourable among the faithfull!
e Ma. 10.8 noble seruice, and alwaies to bee
Act.19.1 shed for, whereby both the chiefe
f Ec.10.20 felicity is gotten, & ioy without
21.25 obtained g.
g Io.12.25
Ioh.17

Chap. XIII.

That the desires of the minde must be examined and bridled.

LORD.

MY Sonne thou hast yet many things to learne.

SERVANT. What are those Lord?

LORD. That thou make thy desire obedient to my commandement and be no more a friend to thy selfe
a Lu.22. 42.&c. but desirous to obserue my will a.
Ioh.4.34 & 5.30 Many times thou art enflamed and vehemently driuen on through desires: and when thou art so, consi-
b Lu.22 24 der with thy selfe, whether thou seek more my praise than thy profit b. For
Ioh.5.44 if thou couet a thing for my sake, thou
Ioh.14.5.6 wilt take in good part that which
c Lu.9.23 &c.59.61 Luk.18.22 shall lend; but if couetousnes cau-se the same, then art thou kept back, and pressed downe c.
23 Wherefore take heede that thou
lean-

ane not too much to thy conceiued
esire, I not being of counsell *d*, least *d* Pr. 3. 5. 7
terward thou buy it full dearely;
nd that at another time displease
ee, which at the first thou didst like
nd lond for *e*. For euery affection *e* Lu. 9. 59
at seemeth good, must not be fol- 61.
owed, nor the contrarie suddenly a- Luk. 18. 18
oyded.

Sometime it is good to bridle euen
ood motions & desires, least either
hou passe thy boundes through im-
ortunitie of minde, or offend others
hrough thine intemperancy, or thou
uddenly fal through the resistance of
hem.

Otherwhiles it is expedient to vse
iolence *f*, and to resist the appetite, *f* Mat. 11
nd not weigh what the flesh either 12
kes or misslikes *g*: but rather to vse *g* Gal. 5. 16
igence, that it be constrained to o- 17 &c.
ey the spirit, and so long be kept vn- Rom. 6. 12
er in bondage till it be pliant vnto Ro. 8. 12
ll things, and haue learned to bee
ontent with a little, & simple estate,
nd neuer to murmure for any affic-
ion.

CHAP.

CHAP. XIIII.

The way to patience, and to fight against fleshly desires.

SERVANT.

THen my Lord, and God, as far as I perceiue, I haue much need
a Lu.21.19 of patience *a*. For many contrarie things happen in this life: insomuch that albeit I desire quietnesse by all meanes, yet it is impossible for me to
b Iob 7.1 liue without war and trouble *b*.
Ioh. 16.20 22 LORD. Thou saist true my Sonne. Yet will I not haue thee to seeke after that peace which is without tentations & troubles: but then to think thou hast found peace, when thou
c Ia.1.2.3 shalt be tried with manifold miseries
1 Pet.1.6.7 and vexations *c*.
Now if thou say, thou canst not suffer much, tell me, my Sonne, how then wilt thou suffer the euerlasting
d Mat.7.23 and 25.41 torments of hell fire *d*? Of two euils alwaies the lesser must bee chosen. Wherefore to auoid those euerlasting
e Mat.5 10.11 1 Pet.4.14 paines, striue to endure the miseries of this present world patiently for the Lords sake *e*.

Thinke

Thinkest thou that the men of this world feele either none aduersitie, or but little? If thou doost, thou art in a wrong opinion, for they which liue most delicately, liue in misery *f*. *f* Ge. 3. 10.

But thou wilt say: They haue their delights, & they follow their fansies, and therefore they bee little touched with their miseries. Well, suppose euery thing fals out according to their wish; how long will that last *g*? Verely, euen as smoak shall they consume away *h*, which art wealthy in this world *i*, so that of ioyes passed, there shall be no remembrance *k*. 11. 13. &c. *g* Luk. 12. 20. 45. 46 1 Thes. 5. 3 *h* Ps. 37. 20 2. 9. 13. &c *i* Lu. 6. 24 25. 26. *k* Psa. 37. 9 10. 20. &c.

Yea, while they liue too, they inioy them not without sorrow, trouble, & feare. For of what things they take pleasure, of the same they receiue sorrow many times. And deseruedlie. For they which beyond reason folow vaine delights, euen reason would that they should not haue them without paine, and griefe *l*. And, their pleasures too, are but very short, and deceitfull, and dishoneſt, and filthy: But this they perceiue not, they are so drunken and blinde: but like brute beasts, for a little pleasure in this world, they cast their soules into euerlasting paines *m*. *l* pr. 14. 13. *m* Psa. 49

Where-

Wherefore my sonne, follow not
n Eccl. 18 30. 31 thou thy lusts n, but renounce thine owne will o. Delight thy selfe in the
Gal. 5. 16 &c. Lord p, and hee will giue thee thine harts desire.
o Luk. 9 23. &c. For, knowe this for a truth, if thou wouldest truly reioyce, and receiue
p Psa. 37. 4. much comfort at mine hands, thou must vtterly despise all worldly things, and contemne those vaine de-
q Ier. 9. 23. 24. lights q. For, therein true felicitie & ample reward of comfort doth consist. And the more thou withdrawest thy selfe from worldly pleasure, the
r Ps. 94. 19 2 co. 1. 3. 4 sweeter consolations shalt thou finde in me r. But as I said before, thou shalt not attaine thereunto without sorow
Iam. 1. 2 and labour s.
s Act. 14. 22 t Rom. 8 1. &c. Ga. 5. 16. 17 u 2 co. 11. 9 Reue. 12 12. 17 w 1 Pet. 5 8. 9. Mat. 26. 41 For there is against thee old custome, but that will bee foyled by a better custome: the flesh, but that will bee bridled t by the heate of the Spirit? the olde serpent u Satan, but hee both at thy prayer will flie, and by godly exercise run away w.

CHAP.

Chap. XV.

Of obedience to our betters, after the example of Christ.

LORD.

SOnne, hee that withdraweth himselfe from obedience, driueth himselfe out of Gods fauour *a* and he that seeketh priuate, forgoeth publike things.

He which gladly, and voluntarily obeyeth not his better, sheweth plainely thereby, that hee hath not yet brought his flesh in subiection, but that it winceth backward, and murmureth many times *c*.

Wherefore learne with all speed to submit thy selfe to thy superiour *d*, if thou desire to tame thy flesh *e*. For, the outward enemy is the more easily ouercome, if the inner man bee sure and strong *f*.

Thou hast none so ill, and troublesome an enemy to thy soule, as thy selfe, if thou bee without the spirit *g*. For thou must vnfainedly contemne thy selfe, if thou wilt bee master ouer bloud and flesh. But forasmuch as thou louest thy selfe yet immoderately

a Deu. 11.1 Deu. 21.18 19.&c.

b Eph. 6.6 Colo. 3.22

c Ti. 3.2.3

d 1 Pet. 2 13.14

e 1pe. 2. 11

f Mat. 26. 41 Luk. 22 40. 46.

g Gal. 5. 16

The third booke

rately, thou abhorrest to commit th
h Luk. 9 selfe wholly to the will of another *h*.
23. &c. But O earth and ashes *i*, what gre
i Ec 10.22 thing dooest thou, if for the Lord
k 1 Pet. 2 sake thou obey man *k*, when I the al
13. mighty & most hie, who of nothing
l Col. 1.16 created all things *l*, submitted my self
Joh. 1.1.2.3 humbly to man for thy sake, and wa
m Mat. 20. most vile and contemptible *m*, ...
28. thou by mine humility mightest o
ph. 2.6.7 8 uercome that pride of thine *n*?
n Ma. 11.29 Learne to obey, O dust *o*; learn to
o Ec. 10.12 bring downe thy selfe, O earth, and
Gen. 3.19 slime *p*, and to throw downe thy self
p Gen. 2.7 vnder all mens feet. Learne, I say, to
breake thy will, and humbly to sub
q Eph. 5.21 mit thy selfe to all *q*. Wax hot again
2 Pet. 2.13 thy selfe, and suffer not pride to hau
place within thee, but shew thy self
so lowly and simple, that all may trea
r Esa. 10.6 thee vnder feete like mire in th
streets *r*.

What hast thou, O vaine man, t
complaine? How canst thou, O wi
ked wretch, speake againe to the
which dispraise thee, seeing so ofte
times by offending God, thou ha
s Math. 18. deserued the paines of hell *s*? But
21.22. &c gratiously haue spared thee *t*, maki
t Ro. 2.4 no small account of thy soule, th
1 Pet. 1.3 thou perceiuing this my loue to th
2 Pet 3.9 war

wards, mightest alwaies shewe thy selfe thankfull for my benefits *u*, and euermore being giuen to true obedience, and modestly *x*, take it patiently when thou art contemned.

u psl.116.12 13.17
x 1 pe.1.17 *y* 1 Pet.2 20.&c.

CHAP. XVI.

That we are to consider the secret iudgements of God, least we waxe proud in his gifts.

SERVANT.

O Lord, when thou thundrest foorth thy iudgements against mee, thou makest all my members shake and quake for feare, and terrifiest my minde aboue measure *a*. Astonished I consider that the very heauens are not cleane in thy sight *b*. And if thou foundest folly in thine Angels, and therefore diddest not spare them, what shall become of mee *c*? If the very starres did fall from heauen *d*, what shall I that am but ashes and dust, be hope for? They whose workes seemed commendable, haue vtterly beene confounded *e*, and such as were fedde with the bread of Angels, I haue seene to bee *f*

a Iob.4.17 18.19
b Psa.6.1.& 38.1.2.&c
c Iob.15 17 Iob.4.18 19
d Esa.14.12
e Ec.10.12
f Mat.11 20.&c. Mat.23.3 &c.

delighted with the huskes that swine
g Lu. 15. 16 eate *g*.

So that there is none holinesse, if
thou, Lord, draw back thine hand; no
wisedome helpeth, if thou gouerne
h 1 Cor. 1 17. &c. not *h*. no strength doth good, if thou
assist not, no chastitie is sure, if thou
defend not, & no custodie can keepe
i Psa. 127. 1 safe if thou watch not *i*.

For being forsaken, alas, we drown
k Mat. 5. 25 Luk. 8. 24 and perish *k* but if thou care for vs,
we liue and prosper: Wee are of our
selues frale, but strong through thee,
& of our selues neither hot nor colde,
l Lu. 17. 5 but zealous through thee *l*.

Doubtlesse it is my part to conceiue
most bumbly and basely of my selfe:
and though I seeme to haue some
goodnesse, yet must I not weigh the
m Luk. 18 11. &c. 1 cor. 4. 7 same *m*. I say, it is my part to submit
my selfe to those bottomlesse iudge-
ments of thine *n*, seeing I finde my
n Psa. 119 7. 30. 32 selfe to be no better than nothing or
nothing.

O weight without measure! O Sea
o Psal. 36. 6 vnpassable *o*, where I find my selfe to
be nothing but altogether nothing.
Where is then the couert of glorie?
Where is the vaine conceit of glorie?
p Psa. 9. 16 & 115. 120 All vaine glorie is swallowed vp in
the gulfe *p* of thy iudgements ou-

me. What are all men in thy sight? Euen as clay in respect of the potter *q*. Can hee waxe proude with vaine praises, whose mind is truly obedient to the Lord? No, thogh all the world should extoll him, seeing he is in seruice to the truth: he will not be moued *r*, with their commendations, whose trust is fixed vpon the Lord. For euen they all, who vtter his prayses, are nothing, and together with the sound of their words, shall vanish away *s*. But the truth of the Lord endureth for euer *t*.

q Esa.29 18

r Ier.9.23 24

s psa.89.48 Psa. 49.10

t Esa.40.8 Psa. 117.2

Chap. XVII.

What words, and manner we should vse in desiring any thing at the hands of God.

LORD.

SOnne, in thy prayers thou must vse these words.

Lorde bee it euen so, if it please thee *a*. Lord, if it be for the aduancement of thy glorie, let it be done in thy name. Lord, if thou seest it good, and profitable for me, grant that I may vse it to thine honor & praise: but if thou knowst it will be

a Iam.4.15 Act. 18.21 1 Cor.4.10 Mat.6.19 & 26.39 41

hurtfull, O Lord remoue away this
b Iam.4.3 desire fro me *b*.

For euery desire which seemeth right and good in the iudgement of man, is not of the holy Spirit, and it is an hard matter to discerne rightly whether a good or an euill spirit doth prouoke thee to couet this or that, or whether thine owne spirit moue thee
c 1 co.2.11 thereunto *c*. Many in the end haue beene deceiued, who seemed to bee stirred vp by a good spirit.

And therefore alwaies thou must wish for that, which thou wouldest haue, in the feare of God, and with
d Psa.19.7 humblenes of mind *d*, and commit
Psa.111.5 the whole matter to the Lord, with a
Pro.1.28 meere check to thy selfe, saying on
29 this wise;

Lord, what is better for mee thou knowest, doe thou whether of both
e Mat.8.2 thou wilt thy selfe *e*. Giue mee what
Mar.14.36 thou wilt, as much as thou wilt, and when thou wilt thy selfe. Deale with mee as thou thinkest good, and as it shall please thee, and bee most for thy glory. Place mee there where thou
f Psa. 31.6 wilt thy selfe, and in all things vse me
g Psa.116 at thy pleasure. I am in thine hand *f*,
16 turne me, loose mee euery way. Be-
Lu.1.38 hold, I thy seruant *g* am prepared to

all

all things, because my desire is to (& would to God I could rightly, and perfectly) serue thee, not my selfe *b*. *b* Ro. 14.8 Phil. 1.20

CHAP. XVIII.

A prayer for grace to doe the will of GOD.

SERVANT.

O Most bountifull Sauiour extend thy fauour towards mee *a*, let it bee with mee, and labour with mee, and continue vntill the end *b*. *a* Psam. 80 *b* Phil. 1.10

Giue mee grace to wish, and couet such things *c*, as may bee gratefull to thee, and acceptable in thy sight. *c* Phi. 2.13

Let thy wil be my wil, and let mine alwaies follow thine, and agree therewith *d*. *d* Mat. 6.10 & 26.39 42. Mar 14.36

Grant that I may like and mislike that which thou doest *e*, and neuer like or mislike any thing, but that which thou dost either like or mislike. *e* Iohn 4 34 & 5.30 and 6.38

Assist me to crucifie my selfe to all worldly things *f*; and for thy sake to couet in this world to bee contemned and vnknowne. *f* Gal. 6.14 Rom. 6.2 3. &c. Phil. 3.8

And aboue all things grant that I

may rest and haue peace in thee: thou art the true peace, thou alone art the quietnes of mind *g*. Without thee all things are hard and troublesome *h*. In this peace; that is in thee alone, which art the chiefest, and euerlasting felicitie, I will sleep, and take my rest *i*, Amen.

g Phi.4.6
h Ioh.14 27.&.16. 33.
i Psa.3.5 and 4.8

CHAP. XIX.

That the true comfort is to be sought for in God alone.

SERVANT.

VVHatsoeur pleasure I can wish, or imagine, I looke not for it in this life, but in the world to come *a*.

If I alone had all the pleasures that mought bee, and enioyed all the delights in the world, certaine it is they would not long endure *b*.

And therefore thou canst not fully be delighted, and refreshed throughly (ô my soule) but in the Lord *c*, who comforteth the abiect *d*, and assisteth the meeke *e*.

Hope a little while, O my Soule, hope for the promise of God, and thou shalt attaine to plentie of all good

a Rom.8 18.32 1 cor.2.9 Heb.13.14
b Ioh.16 20.22
c 1 co.7.31 1 Ioh.2.17 1 cor.1.31 2cor.1.3.4
d 2 cor.7.6
e Iam.4.6.
f Psa.27.4.

good things in heauen. But if thou vnmeasurably desire temporall things, make an account of it thou shalt forgoe eternall *g*. *g* Luk.16 2.25 1 Ioh.2

Vse this world *h*, but desire heauen. *h* 1 co.7.31

No temporall thing can satisfie thee *i*; for thou art not created to enioy the same. *i* col.3.1.2.

Haddest thou all creatures in thine owne possession, yet wert thou not blessed: But thy felicitie consisteth in God the Creator of all *l*. Which is such, not as is seen & commended of the foolish fauourers of this present world, but as the good and faithfull disciples of Christ hope for, and they sometime foretaste who are spirituall and pure in heart *m*, whose conuersation is in heauen *n*. Vaine & short is all worldly consolation: but true and blessed is the spirituall *o*, which the truth doth minister. *k* Eccle.1.8. and 4.3 *l* Psa.36 7.8.9.&. 42.1.&c *m* Mat. 5.8 Psal.24.4 *n* Phi.3.9 *o* ps.31.19

The godly man carrieth alwayes about his comforter, euen Iesus *p* whom on this wise hee speaketh vnto. *p* 2 Cor.1 2.5

O Lord Iesu, bee with me in all places, and at all times. Let this be my comfort, to lack all worldly comfort willingly *q*: or if at any time I lack thy consolation, let thy will and due Colo.1.3 *q* Iob.6.7

r 1.pet.1.7 triall of me r bee in steede of chiefe
f Psal.3.4 comfort f. For thou wilt not alwaies
chide, neither keepe thine anger for
s Psal.10 euer s.
3.9.

CHAP. XX.

That all our cares must be cast vpon GOD.

LORD.

a Iam.4.7 MY Son, let mee deale as I will with thee a: I do knowe what is for thy profit. Thou conceiuest as
b psa.94.11 a man b, and in many things doost so
Mat.16.23 thinke, as thy fleshly mind doth coun-
2 Cor.3.1. sell thee.

SERVANT. Truth Lord, thou
c Ps.55.22 hast more care of me, than I can haue
Esa.49.14 of my selfe c. For hee standeth tot-
15 teringly, who trusteth not wholly in
d 1 pet.5.7 thee d.

O Lord, so that my will may bee right & grounded on thee, deale with
e Luk.1 me euen as thou wilt e. For it cannot
38. bee but good whatsoeuer thou shalt determine of me.

Wherefore whether thou wilt that
f Ro.12.12 I bee in darknes, I praise it f, or in the
2 Cor.6.4. light, I praise it, whether in prosperi-
&c. tie, I praise it, or in aduersity, I praise
that

that also g. g Psa. 34.1

LORD. Sonne thou must be so minded, if thou deale with me: and be as willing to suffer h, as to reioice; and to be poore and needy, as rich and wealthie. h Iam. 1.2 Ioh 15 9 and 16.1

SERVANT. Lord, I wil gladly suffer for thy sake whatsoeuer thou shalt send: yea, I will take in good part at thine hands euill as well as good, sowre as sweet, sorrow as ioy, and for all things yeeld thanks l. i Mat.19 27 Luk.9.23 k Phil.4 4.5 Col.1.11 12.

Defend me, O Lord, from sin, and I will feare neither death nor the deuill: and so thou forsake me not vtterly, neither blot me out of the booke of life, no miserie shall dismay euer m. 1.Thes.5 28 m Psa.9.5 &c.

CHAP. XXI.

That the troubles of this life are patiently to be suffered, after the example of our Sauiour Christ.

LORD.

MY Son, for thy saluation I came down from heauen a, & tooke thy miseries vpō me, not of necessity b, but voluntarily, to teach thee to be patient, a Iob. 3.13 and 6 33 28.&c. Phil. 2 7.8 b Esa.5-15.

tient. and to beare the miseries of this
c 1 Pet 2 21.&c. world gladly c, not grudgingly.
For from the houre of my birth e-
d Esa. 55.2 Luk.9.22 uen till my death on the crosse, there
e Luk.23 Mat.4.2 Luk.9.58 neuer wanted sorrowes, which I was
to suffer d, I bare the want of necessa-
f Ioh.7.12 g Mat.11 24. rie things e, I heard much muttering
against mee f. I put vp many taunts
and reproaches g, for my benefits I
h Esa.5.1 &c. Mat.21.? 33.&c receiued vnkindnes h, for my myra-
cles ill words i, for my ghostly coun-
i Luk 11 14.15 k Ioh 7.28 30 sell reprehension k.
SERVANT. O my Lord, seeing
thou in this life hast shewed thy selfe
patient (wherein especially thou ful-
fillest the commandement of thine
heauenly father l;) good reason is it
that I a miserable and sinfull wretch
doe shew my selfe patient according
to thy will, and while thou thinkest
ll h. 17.4 Phil.2.8 meete, beare the burden of mortall
life after thine example m.
m 1 Pet.2 21.&c. For although this present life seem
burdensome, yet through thy fauour
n Ma.11.29 o Phi. 4.13 He.6 11.12 & 11.32 33.&c. it is made the lighter, and may the
more easily bee borne of weakelings
both by thine example n, and of thy
Saints o.
p 1 Cor. 3 13.&c. Yea, much more comfortable is it
now, than it was in the old law, when
both the way was hard to finde, and
few

few had a desire to seeke the celestiall kingdome *q*. *q* Ro.9.29

Then how much am I bound to thee, which hast vouchtafed to shewe both to me & to all beleeuers a right and ready way vnto thine euerlasting kingdome *r*! For thy way is our way: & by holy patience we striue to come vnto thee, our Crowne: whom, vnlesse thou haddest gone afore *s*, and schooled vs *t*, who would care to follow? how many would abide not one behind, but a great way off also, if they had not these thy noble examples before their eyes?

1 cor.10.6
r Ioh.14.6
s Ioh.14 2.19
Ioh.15.18
t Io.16.32

And hearing such cõmandements and signes, and yet are luke-warme: what would we doe if we had not such a light giuen to vs to follow thee?

Chap. XXII.

Of Long suffering, and who is patient indeed.

LORD.

VVHat is that thou sayest my Sonne? cease to complaine. Beholde how both I *a*, and other Saints *b* haue suffered: Thou hast not

a Heb.12 3.
b Heb.11 32.&c. Heb.6.12

c He. 12.4 not as yet resisted vnto blood c.

Little is it which thou sufferest, being compared with them who haue suffered so much, so mightily beene tempted, so grieuously afflicted, so

d Heb. 11 34.35.36 37 many waies tried and exercised d.

And therfore call such into mind as haue endured more troubles: so shalt thou more easily beare thine owne. And if thine seeme not light, looke whether impatience doe not cause thee to thinke so: but bee they small, be they great, indeauor thou to beare

e 1 co.6.4 Iam. 1.2.3 them patiently e.

For the more patience thou shewst, the more wisely thou doest; the more fauour thou shalt get, the more easily thou shalt bear aduersity, being both in mind, and custome, not slothfully

f Ro.5.3.4 prepared hereunto f.

And say not, I neither can nor may suffer this at his hands; for hee hath iniured me greatly, and accused me of those things, which I neuer thought of: if any other had dealt so with me, I could yet haue put vp such things, as I see might reasonably bee put vp. I say, vse not these speeches, for they are foolish cogitations, such as neither weigh the worthinesse of patience, nor the reward due for the same,

same *g*, but respect persons rather, and injuries received *h*.

Hee is not truly patient, that will beare but with whom he list, and what hee list. But hee is patient indeed that weigheth not who molesteth him, whether his better or his equall, or his inferior, whether he be good and godly, or wicked & vngracious; and howsoeuer he bee iniured, and whensoeuer, hee taketh it in good part, as sent from God, & puts it in his winnings: for the smallest thing that is beeing suffered for Gods sake, shall haue a great reward *i*.

Wherefore bee thou girded *k* vnto the battel, if thou wilt haue the victorie. Vnlesse thou striue, thou shalt neuer obtaine the crowne of patience *l*. So that, if thou wilt not suffer, thou refusest to bee crowned, but if thou desire to bee crowned, striue manfully, and suffer patiently the brunt of the battell *m*. For neither quietnesse without labour, nor victory without fighting is obtained *n*.

SERVANT. O my Lord, grant that through thine assistance I may do that, which of my selfe me thinks I cannot do *o*. Thou knowest that otherwise I can but suffer little, & euen by

g Ia. 1. 12
h Mat. 5. 43. 44. &c
i Mat. 5. 11. 12
k Eph. 6. 14
l 2 Ti. 2. 5
m Rom. 8. 18 Phil. 1. 12. 13. &c.
n psa. 7. 14 and 31. 24. 2 Ti. 2. 5
o 2 cor. 3. 5

by a small puffe of aduersitie, am easily ouerthrowne.

Grant that all troubles for thy name
p Psal. 119 4. 67. 71 Rom. 5. 3 &c. Iam. 1. 2. 3 sake may bee welcome to me, and wished for: for to suffer, & to be afflicted for thee, is very good for my soules healeth *p*. Amen.

CHAP. XXIII.

A confession of mans weakenesse and misery.

SERVANT.

a Psa. 32. 5 I Will confesse my sinnes and wickednes vnto thee, O Lord *a*.

Oftentimes a small thing brings mee downe, and troubles me. Sometime I determine to play the stout champion: and by & by with a light tentation I am ouerthrowne. Now and then of a small thing ariseth a grieuous tentation, and when I think I am safe, vnwares many times I receiue the foile.

Wherfore Lord behold mine humility and frailty which is well knowne to thee. Haue mercy on me, and
b Ps. 61. 12 deliuer me out of this mire *b*.

This doost vexe mee at the very hart

heart, and confounds mee in thy presence, when I see how fraile I am, and weake to resist affections: which albeit they draw mee not altogether to assent *c*, yet they disquiet mee greatly by their sore assaults, and make mee weary of my life, they fight so within mee. *c* Ro.7.15. 16.17.24

And hereby more euidently I perceiue mine owne itch mittie, in that I see wicked cogitations do more easily inuade, than forsake me.

Oh that thou most mighty God of Israel, and louer of godly soules *d*, oh that thou wouldest beholde my paine and griefe *e*, and prosper mine endeuours. *d* He.4.15 *e* Psa.25 16

Strengthen me with courage from thine holy heauens, that the olde man, euen the miserable flesh, not plainely as yet made subiect to the Spirit *f*, get not the vpper hand *g*, whom as long as wee liue in this wretched world wee must resist *h*. I call it wretched, because therein all things are full of snares, & enemies *i*. For tentations come vpon tentations: yea, while one conflict is a making, others come on the neck of them vnlooked for *k*. *f* Rom.8.5 *g* Ro.6.12. *h* Gal.5.16 17. *i* Iob.14.1 21. 1 Pet.5.8 *k* Iob.7.13 14.

So then, can this life be loued which hath

hath so much gall therin, and is open
l Iob. 5. 7 to so many troubles, & miseries *l*. Or can it bee called a life, which causeth
m Iob. 10. 17. so many deaths and plagues *m*? And yet notwithstanding all this, it is lo-
n Mat. 7. 13 Luke 13 23. 24. ued, and many seeke for pleasure in the same *n*.

The world is many times dispraised
o Ioh 2. 17 because it is deceitfull, and vaine:
p 1 Ioh. 5 19. and yet it is hardly forsaken, the desires of the flesh beare such a sway *p*. For in very deede some things prouoke to loue, other to abhorre the same. To loue it, the lust of the flesh
q 1 Ioh. 2 10. & of the eies with the pride of life *q*, will allure; to abhor it, the paines and
r Io. 19. 20 Luk. 16. 25 euerlasting miseries to come *r* may cause.

But, alas, vile pleasure subdueth the minde addicted to the world: so that to feed the senses, it thinketh it a pastime, hauing neither seen, nor tasted the sweetnesse of the Lord *s*, nor the
s Psa. 34. 8 inner comfort of vertue *t*.
t 1 Cor. 2 9. 10 14 But they, which vtterly contemne the World, and study vnder holie discipline to liue vnto GOD, they both knowe the heauenly comfort promised vnto such as forsake themselues *u*, and also perceiue how la-
u Lu. 9. 23. Ioh. 16. 33 mentably the world doth erre, and hee

ies in wickednesse x. x 1 Ioh. 5 19

CHAP. XXIIII.

That we must repose no confidence in any creature but in God alone.

SERVANT.

O My Soule a, trust in the Lord in all things, and aboue all things, for he is the euerlasting rest of the godly b. a Psa. 16. 7 b Psa. 132. 14

Giue me grace, O sweete Iesu, O my God, to rest in thee aboue all things in the world; aboue all health and beauty, aboue all honour and glory, aboue all power and dignitie, aboue all knowledge and dexteritie of wit, aboue all cunning and riches, aboue all mirth and ioyfulnes, aboue all praise, all fame, all sweetnesse, all pleasure, aboue all hope, all promise, and all merit, aboue all desire, all gifts, all rewardes which thou canst giue and poure out, aboue all ioy & iollity which the mind can feele, and conceiue; finally, aboue all Angels and Archangels, aboue all the hoast of heauen, aboue all things visible & inuisible, aboue all things which thou

c Mat.10 thou art not *c* O my God.
37. 38. 39 & 19.27 28.29 Ro. 18.35 38.39 1 Ioh.2.15 For thou my God, thou art best of all; thou alone art almighty, thou alone art plentiful thou art most sweet and thou art most comfortable; thou art most faire, most louely, most noble, and most glorious *d*.
d psa.36.5 &c. Psa.42.1 In thee are, haue beene, and will bee euermore all good, and perfect things; and therefore both little is it, and lesse than thy selfe, whatsoeuer thou giuest mee besides thy selfe or openest and promisest of thy selfe not seene, neither perfectly attayned.

For my minde will neuer bee at quiet, not content with that is present, vntill, hauing passed ouer all gifts and worldly things, it rest in thee *e*.

e psa.116.7 O Christ my sweet spouse and Sauiour, O most faithfull louer, Lord of the whole world *f*, O that I had the wings of true liberty, that I might fly vnto thee, and rest in thee *g*!

f 1 Ti. 6.13 Reu.1.15 *g* Psa.55.6 O when shall I be mine owne man, and beholde how sweete thou art, my Lord, my God *h*, when shall I winde my selfe wholly into thee in such sort, that for the entire good will I beare thee, I may not knowe

h Psa. 34.8

my

my selfe, but thee alone after an incredible manner, knowne but vnto thee *i*.

i Psa. 17. 19

Now oftentimes I sigh *k*, & beare my wretchednes with griefe, because such euills rush vpon me in this vale of miseries, the which many times trouble me, and grieue me, and ouershadow mee, and hinder me, yea they distract & withdraw, and so intangle mee, that I can haue no free accesse vnto thee, nor enioy thy louing embracements in the presence of thy blessed Saints *l*.

k Ro. 7. 24

l 1 Cor. 13 12

O my God, let my so manifolde sighes & sorrowes of minde, which I feele in this world, moue thee.

O Iesus, the brightnesse of eternall glorie, and comfort of the wandering soule, my mouth is with thee that cannot speake, and in silence *m* doe I speake to thee.

m Esa. 30 15

How long will my Lord deferre his comming? Oh that he would come to me poore wretch, make mee glad and with stretched-out arme deliuer me from all trouble *n*.

n Ps. 40. 7

Come Lord Iesus, come *o*. For lacking thee, I am no day, no houre in quiet, because thou art my ioy, without whom my table is empty.

o Reu. 22 20. 27 Psa. 130 5. 6. 7

I am a caitiue, and know not how
kept in prison, and kept downe with
p Rom.7 fetters p, & so shall be, till thou com-
23.24 fort me with the light of thy presence,
set me at libertie, & shew me a friend-
q Ro.8.2 ly countenance q.

Let others seeke in steede of thee
what they will, nothing either doo
or shall please mee, but thou, my
GOD, my hope, and eternall salva-
r Psa.13 tion r.
and 16
1 Sam.22 I will neuer be silent, I will neuer
s Luk.11 cease to pray s, vntill thou put away
9.10 all displeasure, & speake to me again.
Lu.18.17 LORD. Loe, because thou callest
for mee, I am come: thy teares, thy
groning, thy humility, and hearti
sorrow haue moued me so to do.

SERVANT. O my lord, throgh
the desire I haue to enioy thee, I who
am readie to renounce all things for
t phi.3.7.8 thy sake t, haue called thee. But thou
u Lu.10.22 first diddest stirre me vp to seeke thee
u; for which thing, O Lord, I yeeld
thee humble thankes, who of thy
great goodnesse, hast bestowed so
singular a benefit vpon me.

Now what remaineth, but that I
x Psa.78.8 humbly submit my selfe to thee x,
Psa.119.5 being alwaies mindfull of my sinnes
y Psa.119 and vilenesse y?
19

For

For among all things either in heauen or earth, none is like vnto thee z. Thy works are exceedingly good a, O Lord, thy iudgements are true, & all things are guided by thy prouidence b.

Wherefore praised and magnified be thou, O wisedome of the Father c; and thou my soule d, & mouth, with all creatures of the world e, extoll and glorifie him for euer.

z Ps. 35.20 &.71.19 &.89.18. &.86.8
a Ge.1, 31
b Ps.19.12
c Matth.6 16.&c. 1 cor.1.14 Colol.2.3
d Psa.146. 1.2.
e Ps.150 6 &148.1. &c.

CHAP. XXV.

Of the continuall calling into mind the infinite blessings and benefits of God.

SERVANT.

O LORD open thou the eyes of my vnderstanding a, and teach me to liue according vnto the rules of thy law.

a Psal.119. 18.

Grant that I may know thy will, and with great reuerence and paines-fulnesse, call thy manifoulde benefits bestowed both vpon mee, and all men into minde, that so I may render

der due praise vnto thee for the
b Psa.26.7 same *b*.

Albeit to say the truth, I cannot
c Ecc.18.4 sufficiently commend thee for the least of all thy benefits *c*: yea scarce
d Psa.40.5 able am I to extoll thee duly for them *d*, that when I consider thy liberality, I am vtterly dismaide at the greatnesse thereof.

For whatsoeuer wee haue, belonging either to the body, or the soule outwardly, or inwardly, naturally or otherwise, they are thy benefits, and commend thy bountiousnesse, and li-
e Psal.33 beralitie *e*, of whom wee haue receiued all good things *f*.
6.&c.
1 cor.12.8 And although some haue mo than
f Iam.1.17 others, yet all is thine *g*, and without
g Mat.25 thee, euen the least thing cannot be
14.&c. attained *h*.
h Ioh.3.27 Now if any haue receiued greater gifts, hee cannot bragge of his owne merit, nor extoll himselfe aboue o-
i 1 Cor.4 thers, nor despise his inferiours. For
6.7. by so much is a man greater & better
k Mar.11 by how much hee ascribeth lesse to
29. himselfe *k*, and is the modester in
l Mat.23 yeelding thanks. And the more vile
11.12. and vnworthy a man iudgeth him-
Luk.18 selfe, the more capeable is he of grea-
13.14 ter things *l*.

Again

Againe, hee that hath fewer gifts, ought not to take it heauily, nor to enuy his better *m*, but rather to cast his eyes vpon Heauen, and highly to commend thy goodnes, who giuest thy gifts so abundantly, & so frankly without respect of persons *n*. *m* Iam.4.2 *n* Mat.5.45

From thee we haue all *o*, and therefore in all things thou art to be glorified. What is meete for euery man thou knowest and why this man hath little, & hee much, it is not for vs but for thee to iudge, who knowest what is necessary for euery man. Luk.16.25 *o* 1 cor.4.6 Iam.1.17

Therefore my Lord, and God, I count it for a great benefite, to haue but few things which seeme glorious and prayse-worthy in the opinion of man. And thus I think, that baseness, and pouertie should bee so farre from disquieting the minde, and bringing downe a man, that they ought to bee occasions of great comfort and reioycing, inasmuch as thou, God, dooest choose the poore, humble and despised in this world into the number of thy Saints and seruants *p*. *p* Psa.113 7.8.

As witnesse thine Apostles, whom thou madest Princes through all the earth *q*: who behaued themselues so modestly, and shewed forth so little Mat.5.3 1 cor.1 26.27.28

 malice *q* Pf.45.16

malice, and deceit, that not one
they abstained frō complaining, bu
also reioyced to suffer rebuke for th
r Act.5.41 name r, yea those things which we
s 1 Thes.2 naturally abhorre, they did greedily
15. embrace s.
2 Cor.11 So that nothing should so comfort
23.24.&c. and reioyce the hart of him which
loueth thee, & confesseth thy good-
nesse, as the knowledge of thine hea-
t Ier.9.23. uenly will t: wherewith hee ought so
24. to content himselfe, that he desire
1 Co.1.31 greatly to be of small as another doth
to bee of great account, and take a
well in worth the lowest place, as the
u Mat.20 highest roome; and to be despised &
25.26.27 contemned as to bee honoured, and
x Mat.6 extolled aboue all u. For more shoul
10.and 26 he desire to haue thy will done x, and
39.42.43 thine honour aduanced, than any
y 1. Ioh.2 thing besides y; yea more pleasur
15.16.17 should hee take therein than in any
z Rom.8 thing else which either he hath alrea
35.39.&c. dy or may haue z.

CHA

CHAP. XXVI.

Of the things in number foure, which procure quietnesse.

LORD.

I Will now teach thee my Sonne, the ready way vnto peace and freedome.

SERVANT. Do Lord, as thou sayest, for that is it which I desire.

LORD. My Son, doe the will of another, rather than thine owne will, alwaies desire little before a great deal *b*, alwaies couet the lowest place *c*, and submit thy selfe to all *d*, alwaies pray, and wish that thou maiest thorowly do the will of God *e*, & doubtlesse thou shalt enter into the bounds of peace and quietnesse.

SERV. This thy short speech Lord, containeth much perfection: and though it bee briefe for wordes, yet is it pithy for sense, and most effectuall. And, did I faithfully obey the same, sure I am, affections would not beare such a sway within mee, as they doe *f*: and I neuer am grieued, and out of quiet, but when I swarue from

a Ioh.4.34 and 5.30 and 6.38
b Act.20 33.34.35
c Luk.14 8.9.10 Pro.25.7
d Ep.5.21
e Mat.6.10
f Rom.7 15.&c. Gal.5.27

The third booke

from thy doctrine.

But thou, Lord, which art almighty, and alwaies doſt deſire the welfare
g Ez. 18. 32 of man g, extend thy fauour towards me, that both I may doe thy will, and attaine ſaluation, Amen.

CHAP. XXVII.

A prayer againſt euill thoughts or cogitations.

SERVANT.

O Lord my GOD, forſake mee
a Pſa. 22. 1 not a: ô my God, aſſiſt me. For euill cogitations, and feares be in my mind, which diſquiet mee, inſomuch that I ſee not how to auoide, and breake them off without great hurt to my ſelfe.

LORD. I will goe before thee, and ſuppreſſe the power of man; and
b Act. 5. 9 hauing opened the priſon doore b re-
Act. 12. 10 ueale my ſecrets, and myſteries vnto thee.

SERVANT. Doſo, Lord, and
c Pſa. 18. 3 with thy countenance c baniſh all wicked cogitations fro my mind. For this is my onely hope & comfort in
d Pſa. 16. 3 trouble, euen to fly vnto thee d, to depend

pend vpon thee, to call vpon thee zealously, and patiently to expect thine heauenly comfort *c*. *c* Psa. 37.4

CHAP. XXVIII.

A prayer vnto almighty God, to haue the eyes of our vnderstanding opened.

SERVANT.

O Sweet Iesu, lighten me with the brightnes of thine eternal light, driue all darknes as it were, from the mansion of my soule *a*. *a* Ioh. 19 & 12

Suppresse those wandring thoughts, and breake in peeces those violent tentations.

Fight thou courageously for my defence, and vanquish cruill beasts, to wit, the enticing desires of the flesh, that by thy power I may get peace, & sing out thy praises in the holy court of my soule.

Rebuke the windes *b*, and tempest, commaund the Sea to be quiet, bid the North wind not to rage, and there will be great calmenesse. Send thy light, & truth *c*, which may lighten the earth: for I am rude earth, *b* Mat. 8.26 Luk. 8.24 *c* Psa. 43.3

good for nought, vntill thou enlighten me.

Poure out thy fauor frō aboue, replenish my soule with thy heauenly grace; & minister the water of godlinesse, wherewith the vppermost part of the earth being watred, may bring forth good, or the best fruit rather.

O Lord, lift vp my mind, which is presſed downe through the waight of sinnes, & stirre vp the same wholly to the desire of celestiall things; that hauing tasted the sweetnes of spirituall happinesse, it may greatly grieue me euen to thinke of this world *d*. Take me or pluck mee rather from all momentarie pleasure of earthly things: for no creature can either quiet, or comfort my mind *e*.

d Phi. 3. 8
Col. 3. 1. 2

e Ioh. 16 33

Ioyne me to thee by an indissoluble band of good wil. For thou alone doest suffice thy friend, & without thee all other things are vaine *f*. Amen.

2 Thes. 2 16. 17

f Col. 3. 2

Chap. XXIX.

That wee ought not curiously to enquire how other men doe liue.

LORD.

MY Son, be not curious, neither haue thou vaine cogitations in thy minde. What is this or that vnto thee

thee? follow thou mee *a*. For thou needest not care what maner of folks others are, either what they doe or speake *b*.

Thou art not appointed to pleade for other men, but thou must answer for thy selfe. Why then medlest thou with that which nothing toucheth thee?

It is I which knowe all, and see all whatsoeuer is done vnder the cope of heauen *d*: yea I know how it goeth with euery man, what hee thinks, what he would, & whither his counsel tends *e*.

And therefore commit all things to me, be thou quiet, & let troublesome people alone in their dooings. For they shall one day yeeld an account of all their deeds, and sayings, neither can they mocke mee *g*.

Wish thou neither the shadowe of a great name, nor the familiaritie of manie, nor the priuate good will of men. For these things do but distract the mind sundry waies, and repleniſh it with blacke cloudes of darknes.

Wouldest thou diligently attend my comming, and open the doore of thy mind to let me in, then would

a Io.21.22
b Math.7 1.2.&c.
c Mat.25 20.21.&c. 1 Pe.4.4. Gala.6.5.
d Reu.21.12 Mat.15.2
e Pſa.7.9 Heb.4.13.
Reu.2.23.
f Ro.14.12
g Gal.6.7
h Cant.5.2 Reu.3.20

I gladly speak, and reueale my secrets vnto thee.

CHAP. XXX.

Wherein the true peace and profiting of the minde doth consist.

LORD.

a Io. 14. 27 MY Sonne, thus I haue said a: Peace I leaue with you; my peace I giue vnto you, not as the world giueth, giue I vnto you.

All men desire peace: but all men care not for those things which belong vnto the right peace b.

b Lu. 19. 42

c Psal 119. 130. Mat. 11. 29

My peace dealeth with such as are modest, and meeke in heart c. Thy peace doth consist in long suffering,

d Lu. 21. 19 Ro. 2. 7. 10.

which thou maiest enioy plentifully, if thou wilt harken vnto me, & follow my sayings d.

e Psal. 119 1. 2.

Wherefore in all things consider what thou doost, and what thou speakest, and let this bee thy chiefest care, how thou maiest please

f Col. 1. 10 Eph. 5. 10.

me f, and besides me, take pleasure in nothing g.

g Ier. 9. 23. 24.

Of other mens sayings and doings iudge not thou rashly h, neither intrude thy selfe into another mans

h Mat. 17 1. &c.

charge

charge *i* : so shalt thou either little, or very seldome be troubled. *i* 2 Thes. 3 11.

For thou canst not bee voide of all trouble, liuing in this world *k*: to feele vexation either in minde or body, is peculiar to the Saints in Heauen, which enioy euerlasting rest *l*. *k* Io. 16. 32 *l* Io. 16. 29

So then, thinke not that thou hast found true peace, if thou feele no aduersitie *m*; or that all is well, if thou haue none enemy; or that thou art in good state, if thou enioy prosperitie *n*: neither deem that thou art somwhat, or highly in my fauour, though thou remainest where great exercise of religion is: yea, or tastest the sweetnes of the same *o*. For by these things a true louer of godlines is not knowen, neither doth the profiting and perfection of a man consist in these things. *m* 1 Cor. 4 8. &c. *n* 1 Thes. 5 2. 7. *o* Mat. 14 17. 18. 19. 20.

Wherein then? namely in submitting thy selfe wholly to the will of God: and in seeking thy selfe in nothing *p*, bee it little or much, neither now nor heere after, but alwaies both in wealth and woe keeping one manner of countenance with thanksgiuing *q*, waying euery thing in equall balance. *p* Rom. 13 16. *q* Phil. 4. 11. 12.

Finally, if thou shewe thy selfe so

valiant, & constant in faith, that when inward cõsolation is withdrawen, thou canst addresse thy selfe to suffer great
r Rom.5 3.4 5. things r, and yet for all that refraine
Iam.1.3 from praising thy selfe vainly for thine holinesse & zeale f, doubtlesse thou
f Luk.18 11.12 shalt finde the right and ready way vnto peace t, yea and one day behold
Rom.11 18.20 my countenance againe with mirth and ioy u.

t Psa.42.2 u Psal.91 14.15.16 x Phi.4.11 12.13 Colos.3.5

And if thou once come vnto such a passe, that thou canst fully & perfectly contemne thy selfe x, knowe of a truth, that thou shalt enioy as much peace and quietnesse, as possibly may come vnto a mortall man.

Chap. XXXI.

In praise of a quiet and free mind, with an humble petition for the attaining of the same.

SERVANT.

Doubtlesse, it is the part of a perfect man, Lord, neuer to loose the mind from the study of heauenly things; but to passe ouer the manifold cares of this world euen without care, not like a sluggard, but through the

the excellence of a free mind, cleauing to no worldly thing with an immoderate desire *a*.

O most gratious & merciful God, keepe mee, I beseech thee, from the cares of this world *b* that I be neuer too much intangled by reason of the manifolde things, which this body needeth, nor taken with vaine delight of that which hurts the soule; nor finally broken and ouerthrowne with sorrowes.

I say, not from those things which the vaine worlde doth greedily hunt after *c*, but from those miseries, which oppresse the mind of thy seruant by a common and penall curse of mortality, and so withdraw me that I cannot enter when I would into the freedome of the spirit *d*.

O my God, which art sweetnes vnspeakable, make all fleshly ioy, which withdraweth mee from the loue of eternall things, and entiseth with the beholding of (I cannot tel what) present and pleasing goodnes, make this ioy to bee grieuous and odious vnto me *e*.

Let not flesh & blood, O my God, let not flesh and blood ouercome me *f*, let not the world and the vaine-glory

a Phil.3.7 Col.3.1.2
b 1 Ioh.2.15 Mat.6.25 26.&c. 1 cor.7.21
c 1 Ioh.2.16
d Rom.7 16.17
e Gal.6.14
f Phil.3.7 1 Ioh.2 15.16.

glob.12.32 glory thereof deceiue mee g; let not
h 1 pet.5.8 Satan by his subtiltie supplant me h.
i 1 pet. 5.9 Giue mee strength to resist i, pati-
k Eph.3.16 ence to endure k, constancy to perse-
17 uer vnto the end l.
Ro.12 12 Grant me for the comforts of this
l Mat.24.13 world, the most comfortable oyn-
Reu.2.7 ment m of thine holy Spirit, and for
m 2 Cor.1 the lust of the flesh poure on mee the
21 loue of thy name n. The very meate
n Iam. 4.4 and drinke, and apparell, with other
things necessarie for the nourishment
of the bodie, are euen burdensome to
o 1 Cor.7 a feruent spirit o. Giue grace that I
32.33.34 may vse these things moderately, and
neuer bee snarled with an ouer-great
p Mat.6.25 desire of them p.

All things are not to bee reiected, for then nature would decay: againe, to couet superfluous and euery pleasant thing, thy sacred commandements doe forbidde; for so the flesh
q Ro.8.8 Gal.5.16 17 would insult ouer the spirit q. Wherefore betweene these things let thine hand direct me, and teach me to doe nothing out of measure, Amen.

CHAP.

Chap. XXXII.

That selfe loue is the cause of perdition.

LORD.

MY Sonne, thou must buy the whole, with the whole, & keep back nothing of thy selfe *a*. For know this, selfe loue doth more hurt thee *b* than any thing besides: and according to thy loue, euery thing dooth more or less cleaue vnto thee. So that if thy loue be pure *c*, simple, and godly, thou shalt bee quit from the bondage of things.

Couet not that, which thou maiest not haue *d*: and haue not that which may hinder thee, and depriue thee of the liberty of minde *e*.

It is maruellous that thou doost not wholly commit thy selfe to mee with all that thou hast, or canst desire. Why doost thou vainely consume thy selfe with sorrow? Why dost thou wearie thy selfe with superfluous cares *f*? Shew thy selfe obedient to my will, and I will see that none hurt come vnto thee *g*. But if, to attaine profit

a Mat. 19 21.28.29 Luk.9.23 24
b Mat. 7.3 4.5 & 19.22
c Ioh.2.17
d Ex.20.17 Rom.7.7
e Gal.5.16 17
f Psa.42.5 & 43.4
g Mat.6.33

profit, and to enioy thy desire, thou apply thy selfe to seeke things, and minde to change thy soyle, looke neuer to bee at quiet, or free from care. For in euery thing thou shalt wish some thing, and in no place look for perfect peace.

Therefore euery thing doth good, but not euery thing which wee haue gotten, and mightily heaped together, but contemned & cut from the mind by the roots *h*: which I would not should be vnderstood of money, and riches only, but also of the desire of honour and vaine glorie, all which doe perish with the world *i*.

h Ph. 3.7.8

i 1 Io.2.17

1 cor.7.31

The place also doth small defend, if zeale of the spirit be lacking *k*, neither can that outward peace long continue *l*, if it be not grounded vpon a stayed minde: that is, vnlesse thou depend vpō me, though thou change thy soyle, thou shalt not better thy selfe. For when occasion doth arise, and is receiued, thou shalt finde not onely those things which thou didst shun, but a great deale more.

k Gal.5.22

l Ioh.1.42

CHAP.

CHAP. XXXIII.

A prayer to obtaine the puritie of minde and heauenly wisedome.

SERVANT.

STrengthen mee, O God, by the grace of thy holy spirit *a*, confirm the inner man, that my mind may vtterly be voide of all vaine cares *b*, & griefe, and I neuer drawen away with the desire of any thing bee it vile or precious, but may count both my selfe *c*, and all other things euen corruptible *d*: forasmuch, as nothing vnder the Sun continueth euer *e*, but they are all vaine, and vexations of the spirit *f*. Hee who thus thinketh, is most singularly wise.

O Lord, giue me heauenly wisedome *g*, which may teach mee to seeke *h*, and finde thee aboue all, to fauour of thee *i*, and to loue thee *k*, aboue all, and to take other things as they are in themselues; according to the order of wisedome *l*. Giue mee grace both wisely to auoyde flatterers *m*, and patiently to beare my foes *n*. For neither to bee moued with euery

a Eph.2.16
b 1co.7.32
c Luk.2.23
d Phil.3.8
e Ecc.1.34
1 Ioh.2.17
f Eccl.2
11.&c.
Eccl.2.26
Wisd.9.4
Iam.1.5
g Mat.6.33
h psal.34.8
i Ma1.22.37
Mar.12
29.30
k Lu.10.27
l 1 Cor.7
29.30.31
m Pr.2.16
&.5.3.4
&.9.5
n 1.pet.2
21.23.and
1 pet.3.8.9
Pro.16.32.

b Pr.14.29 euery blast of words *o*, nor to listen
p Ecc.7.28 to the flattering Mermaid *p*, is doubt-
Pro.6.20 lesse a great part of wisdom; and the
&c.24 ready way to goe forward safelie in
our iourney begun.

CHAP. XXXIIII.

Against ill tongues.

LORD.

MY Son, take it not grieuously though some conceiue, & speak
a Mat.5.11 amiss of thee *a*: but thinke worse of
thy selfe then they do, & beleiue that
b Lu.18.13 none is more weake then thy selfe *b*.
If thou tread the secret path of vertue, thou wilt not greatly weigh flying words *c*.
c Pf.56.11
It is no small wisdome in aduersity
d pf 112.7 to be silent *d*, to turne vnto mee, and
Esa.30.15 not to bee disturbed whatsoeuer men
Luk.21.19 do think. Thy peace must not depend vpon the speech of men: for thou art one manner of man still, speake they ill, or speake they well of thee: but in me, in mee, I say, true glory, and true
e Io.16.33 peace doth consist *e*, the which hee shall mightily enioy, who neither de-
f.Mat.10 28. sireth to please men, nor feareth their displeasure *f*.

Of

Of vntemperate loue, and vaine feare, all vnquietnesse of minde, and distracting of the senses do arise *g*. *g* Mat. 20 21, 22.

CHAP. XXXV.

How we ought to call vpon God, and to praise him in aduersitie.

SERVANT.

PRaised be thy name O Lord, for euermore, whose will it is, that I should bee tried with this affliction: which of my selfe I cannot escape, *a* Ia. 1. 12 but am to flie vnto thee, requiring thine assistance *b*, and to turne it to *b* psl. 71. 2. 3 the best.

O Lord now am I in trouble, & my minde is grieuously vexed through my present misery.

And therfore, O most deare father, what shall I say? I am intrapped on euery side: deliuer me frō this houre, whereinto I doubtless came, that thou therby mightest purchase great praise both for bringing me so downe, and deliuering me againe *c*. *c* Psal. 22

O Lord, I beseech thee deliuer mee from this euill, mee poore and needy soule *d*, knowing not whether to turn my selfe without thee. 23. 24 *d* Psal. 40 17.

In

In like sort, ô Lord, giue me pati-
e He. 12. 1. and 10. 36 ence now *e*, helpe me ô my God, & will I not feare, bee I neuer so gri-
f Psa. 50. 11 euously afflicted *f*.
Act. 5. 41 And now in these my troubles, what shal I say? Euen thy wil be done
g Mat. 6. 10 Lord *g*: I haue deserued this afflicti-
h Psa. 69. 5 on and punishment *h*, and therefore must of necessity beare it (God grant that patiently I may doe so) till after these stormes faire weather comes a-gaine.

I knowe right wel thou canst by thy almightinesse either altogether remoue away this tentation or mitigate the rage thereof, that I faint not vtterly
i Psa. 77. 1. 2. 5. 6. & c as often heretofore thou hast done *i*, of thy great mercy towards mee, O my God. And the more troubles suppresse me, the more sweetly shall I be refreshed with the helpe of thine almightie right hand.

CHAP. XXXVI.

Of calling for gods assistance, and hope to recouer his fauour againe.

SERVANT.

MY Sonne, I am that Lord euen the strengthener of men in the
a Nah. 1. 7 day of trouble *a*, vnto whom thou must make recourse as often as it goes

goes not well with thee.

But thou feelest not my heauenly comfort, because thou turnest not thy selfe with speed vnto prayer *b*.

For before thou makest any earnest prayer vnto mee, thou seekest much comfort else-where, and takest pleasure in outward things; which doe thee small good, vntill thou perswade thy selfe indeed, that I it is who deliuer such out of trouble as put their confidence in mee *c*, & that without mee no helpe is auaileable *d*, no counsell profitable *e*, no physicke durable *f*.

But now hauing taken courage vnto thee after stormes, wexe thou strong againe in the light of my mercy. For I am ready, saith the Lord, not onely to restore all things to their integritie, but also mightily to renue them *h*.

Is there any thing too hard for me *i*? Or am I like to them which keepe not promise *k*? Where is thy faith? Stand constantly, and perseuer: shew thy selfe a patient and valiant man, and doubt thou not, but in due time thou shalt finde comfort.

Waite *n*, waite, I say for mee, and I will come and heale thee. It is tentation

b Pſ. 50. 15 Pſa. 86. 1 2. &c.
c Pſa. 33. 8 and 27. 14 and 13. 24
d Pſa. 33 16. 17. 18
e Iob 5. 13
Pſa. 23. 4
Luk. 8. 43
g Reu. 22. 7
h Re. 21. 1 2 Pet. 3. 13 Iob 9. 4. 5. 6. &c.
i 1 Kin. 8 23
k Tit. 1. 1. 2
l Mat. 24 23
m pſ. 27. 14 1 Cor. 13
n Pſa. 37 3. 7. 34

tion that troubles thee, & vaine feare which terrifies. What good doth care of future chances, but euen bring sorrow vpon sorrow o? The day hath enough with his owne griefe p. A vaine thing it is, and to no purpose either to bee sadde or to reioyce for things to come, which perhaps will neuer come to passe.

o Mat.6.25 26.&c. Pro.10.22 p Mat.6,34

But man with such imaginations may be deceiued: albeit so easily to be carried away with the tentation of the enemie, is an argument of a faint heart, & little faith q. He weighteth not whither he illude and deceiue a man, with true things or with false; whether with the loue of present r, or feare of things to come.

q Mat.14 31 r Mar.4.8.9 Luk. 4.6.7

Wherefore neither bee thou troubled in minde, nor feare; trust onely in me, and repose confidence in my mercy s.

s Psa.27 1 & 28.7.& 34.22.& 115.11

Many times thou thinkest I am far off, when indeed I am at hand t: and when thou supposest that all is gone, many times thy gaine comes rolling in u. So that all is not lost though thou sustaine aduersity.

t Psa.119 151.153 1 co.10 13 u Ia.1.12

According to the sense of present miseries, thou must not iudge, neither when any mischaunce happeneth

eth, be so mooued and dismaid as
hough no hope of escape were left at
ll *u*.

Think not thou art vtterly cast off,
hough for a time either I send affli-
tion, or deny thy desired comfort:
thereby thou must enter into the
egdome of heauen *y*. And assured-
it is better both for thee, and all
erest of my seruants, to bee stirred
with aduersitie *z*, than to enioy all
ings at your hearts desire.

For I am so priuy to the secret co-
nsions of thy hart, that I know it is
eally for thine euerlasting welfare,
o bee sometimes left to thy selfe
troubles, least perchance beeing
fted vp with prosperitie, thou
ink thy selfe to be that which thou
not *a*.

I can take away that I gaue *b*, and
e it again: when I thinke good.
I gaue it, it was mine *c*; if I tooke
ay, I tooke not thine, for as much
euery good giuing, and euery per-
ct gift is from me *d*.

Wherfore when I send thee miserie
f aduersitie, neither do thou fret *e*,
r faint *f*. for I, euen I the same
n speedily succour thee, and turne
sorrow into ioy againe *g*.

x 1 Cor. 10.13

y Act. 14 22

z Psa. 119 67

Luk 9.13

1 pet. 1.6.7

a Deu. 32 15

b Mat. 25 14.15 &c. 28.

c 1 cor. 4.7

d Ia. 1.17

e 1 pe. 4.12

f He. 12.3 and 10 35.36

g De. 31.39 1 Sa. 20

But

b pſ.119.75 But in that I deal ſo with thee, I a
Dan.9.14 righteous *h*, & much to be commen
i 1 The.1.6 ded. And if thou beeſt wiſe, & weigh
Iam.1.2 eſt this my doing vprightly, thou wi
k Ep. 5. 20 neuer ſo heauily mourn for thine ad
l Iob 6.7 uerſity, but rather be glad, and than
10 me therfore *k*: yea thou wilt confeſ
m Ioh.15.9 thy ſelfe that heerein eſpecially tho
n Io.16.20 ſhouldeſt reioice, in that in puniſhin
o Mat.10 I doe not ſpare thee *l*.
16.17.18 As the Father hath loued mee, ſ
p Lu.22.25 haue I loued you, ſaid I to my Diſci
q Mat.5.12 ples *m*. whom I ſent not vnto tranſi
r Pet.3.13 tory pleaſures *n*, but vnto great com
14 bats, not vnto honour, but vnto in
r Mat.10 famy *q*, not vnto idlenes *r*. but vnt
7.8.&c. painefulneſs *ſ*, not vnto reſt *t*, but t
ſ Mat.9.37 bring forth much fruit with patienc
38 My Son, forget not theſe my word
t Lu.10.2

CHAP. XXXVII.

*That to finde God our Creator, we ſhou
forſake all things.*

SERVANT.

O My Lord, as yet I ſtand great
in need of thy fauor, that I m
come to that paſſe that neither m
n

or any other creature *a* may let mee. *a* Rom.8
For as long as any thing detaines mee 35.36. &c.
back, I cannot freely take my flight
vnto thee *b*. *b* Luk.9

He that saide *c*, Oh that I had wings 23.24.25
like a Doue, that I might flee a- *c* Psa.55.6
way and rest! hee would freely haue
prayed.

What is more quiet than the sim- *d* Mat.9.22
plecye *d*? or what more at libertie,
than he which desireth nothing in the
world *e*? *e* Luk.9.23

So that man must ouerpass all crea-
tures, & bring himselfe vnto that for-
getfulnesse, that rauished beside him-
selfe, hee confesse that thou the Crea-
tor of all things art nothing like vn-
to thy creatures *f*. *f* Esa.44.6.

Vnlesse man be free from the loue 7.8.
of euery creature *g*, hee cannot quiet- Esa.55.8.9
ly apply himselfe vnto heauenlie Reu.5.2
things. 3.5.

For therfore fewe there be which *g* Lu.5.11
addict themselues to the study of ce- Luk.14.
lestiall things, because few can with- 26.27
draw themselues wholly frō the loue
of this world *h*. *h* Ma.21.5

But to doe so, wee haue need of the Luk.14.18.
speciall fauour of God *i*, which may *i* Ioh.6.44.
lyft vp the mind, and rauish it aboue 65.
itselfe.

And

And vnlesse man bee so lifted vp in spirit, and, beeing deliuered from all worldly things, conioyned to God, whatsoeuer hee either knoweth, or
k 1 Co. 13 2. 2. 3. possesseth, is to very small purpose.

A long while shall hee be a nouice and grouell on the ground, which
l Mat. 13 44. 54. m Rom. 8. 33. 34. &c. Phil. 3. 8 n Gal. 1 11. 12 o 1 cor. 1 18. 19. &c p 2 Tim. 3. 16 17 q Mat. 1. 59 1 cor. 1. 20 r Mat. 7. 22 Ro 2. 21 22 &c. Iam. 1. 22 23. &c. s Gal. 4 9 10. &. 5. 1 Col. 2. 20 t Col. 3. 5 Gala. 6. 14.
maketh account of any thing, besides that one eternall end infinite good thing *l*. Whatsoeuer is not God, is nothing, and to be esteemed for no thing *m*.

Doubtlesse great difference is there between the wisdom of a man inspired from aboue *n*, & the knowledge of worldly wisemen *o*: & much more excellent is that doctrine which floweth from heauen *p*, and the celestiall fountain, then that is painfully fetched from the braines of man *q*

Many there bee which study heauenly things; but which doe those things which belong thereunto *r*, not many.

Another great let is, for that men stand vpon signes, and sensible things *s*, and bestow small diligence in the mortifying of themselues *t*.

I maruell what the matter is, with what spirit wee are led, or what commeth into our minds, which we call

called spirituall, that with such care and study wee seeke after vile and vanishing things *u*, and so seldome call our wits together to thinke vpon the matters of saluation *x*; Yea, after a little consideration, wee by & by burst out againe, and wey not our deeds any more in the balance *y*.

Where our affections bee *z*, wee mark not, and that all which we haue is vnpure *a*, we lament not.

For euery man hath corrupted his waies, which was the cause of so great a flood in the old world *c*.

So that the affection within, being impure, needs must the actions proceeding from the affections, which shewe the want of strength, bee vnpure *d* For of a pure minde the fruite of a good life doth proceed *e*.

Inquiry is made, how much a man doth: but how zealously it was done, no consideration is had.

Whether he be rich, or strong, or faire, or stout; whether hee can write well, or sing well, or play well, wee enquire: but how poore in spirit hee is *f*, how patient and meeke *g*, how religious and spirituall, many will not tell.

Nature beholdeth the outward

u Mat.9 19 Ezec 34.2
x 1 Pet.5.2 Col.3.2.
y Reu.3 17.18
z Mat.6.21
a Esa.6.46
b Ro 3.10 11.12
Psa.14.1.3
c Mat.24 37 38.39.
Luk.17 26.27
d Math.6 22.23 and 12.33.35
e Lu.6.45
f Math.5.5
g Mat.11.29

parts of man *h*. Grace respecteth the inward *i*: that commonly is deceiued *k*, this hath her trust in God *l*, that she may not erre.

h Ioh. 7. 24 and 8. 15
i Iam. 2. 5 Ioh. 8. 10
k Iam. 2. 6.
l Psa. 116 7. 8 9

CHAP. XXXVIII.

That we must deny our selues, and renounce vtterly all carnall desires.

LORD.

MY Son, thou canst not come vnto perfect freedom, vnlesse thou vtterly deny thy selfe *a*.

As many as are couetous *b*, as many as loue themselues *c*, as many as are lust *d*, as are curious *e*, busie bodies *f*, desirous alwaies of pleasure, not of Iesus Christ *g*, attempting that which shall not abide *h*, (for whatsoeuer is not of God, will come to nought *i*) are captiues and in bondage vnto Satan *k*.

Take this for all: Forsake all, and thou shalt finde all *m*. Forsake thy desire *n*, and finde rest *o*. Meditate hereof continually, and when thou hast fulfilled all, thou shalt vnderstand.

SERV. O my Lord, this is not

a Lu. 9. 23.
b 1 Cor. 6 9. 10
c Esa. 5. 23 2 Tim. 6. 8 9. 10.
d Iam. 1. 13. 14. 15.
2 Pe. 2. 11.
e 1 Ti. 1. 4
f 1 Pe. 4. 15
g Lu. 16. 25
h Pro. 2. 1. &c
i Act. 5. 38 39.
k Rom. 6 12. 13. 14.
l Luk. 9. 2
m Mat. 16 27. 28. 29
n Ma. 8. 34
o Ma. 10. 36

not bee done in a day, neither is it a play for children: but therein briefly the whole perfection of a godly man is comprehended.

LORD. Sonne, change not thy mind for all that, neither be thou dismaied at the naming of perfection: but so much the more stir vp thy selfe vnto higher things *p*, and at the least in desire sigh after them. *p* Phi. 3. 13 14. 15

O that thou wert come vnto that passe that thou couldest not loue thy selfe, nor disobey me *q*: then would I like thee well, then shouldst thou lead thy life in ioy and quietnes *r*. *q* Rom. 12 1. 2 *r* Leu 26. 3 4. &c.

Thou hast as yet many things to be forsaken, the which vnlesse thou altogether yeeld vp to mee, looke not to attaine the end of thy desire. Deut. 18 1. 2. &c.

I counsell thee to buy of mee gold tried by the fire *s*, that thou maist be made rich, I meane celestiall wisedome, which treadeth all abiect and vile things vnder feet. *s* Reu. 3. 18

Cast away the wisedome of this world *t*, that is, cease to please, and flatter thy selfe after the fashion of the world *u*. *t* 2 co. 1. 26 *u* 1 Ioh. 2 15. 16

I tell you, the most vile things must bee bought with precious things *x*, and such as are of greatest account *x* Mat. 13 44. 45. 46

among men. For the true wisedome of God, which doth not arrogate much to it selfe *y*. nor desireth to be greatly accounted of in this world *z*, which many commend in wordes *a*, but dissent therefrom in deeds *b*, seemeth but a vile *c*, and base thing, and therefore is not thought vpon well nigh: and yet for all that it is the precious treasure *d*, and the pearle hidden fro many.

y 1 cor. 13 14
z Mat. 12 29
a Mat. 7 22. 23
b Mat. 23. 3
c 1 Cor. 1 20. 21
d Mat. 13 44. 45 46

CHAP. XXXIX.

The mutability of mans heart, and of thinking vpon God, in and afore all things.

LORD.

MY Soone, beleeue not the affection, which mooueth thee at this time, for speedily it will change.

For so long as thou liuest, thou shalt bee subiect to mutability, euen perforce: and be now merry, now sad, now quiet, now troubled, now zealous, now colde; now earnest, now retchlesse; now graue, and by and by light of behauiour.

Notwithstanding, the wise man rightly

ghtly instructed in the spirit, stan-
ding fast vpon these mutable things,
not regarding what hee feeleth in
himselfe, or on what side the winde of
instability doth blowe, but how hee
may bring his purpose to a right and
blessed end *b*.

For so it falleth out, that one and
the same man may abide vnmooued
among so manifold euents if the
single eye of his minde bee directed
continually vpon me.

And the more pure the eye of his
minde is *d*, the more constantly doth
he abide in the midst of stormes *e*. But
many haue this sight of theirs trou-
bled, so that easily they looke vpon
euery pleasure obiected, and hardly
can one be found without all blemish
of selfe loue *f*.

So came the Iewes vnto Martha
and Marie being at Bethania, not for
Iesus sake onely, but that they might
see Lazarus *g*.

Therfore the eye of the mind must
bee purged *h*, that it may bee simple,
and right, and cast vpon mee, altoge-
ther, notwithstanding the manifolde
diuersitie of things which come be-
tweene.

b Psa.16.8

c Psa.112
6.7.8

d Mat.6
22.23

e Act.5.41

f 1 Cor.13
4. & 2 cor.
12.14.15

g Ioh.11.9

h Mat.6
12.32

CHAP. XL.

That it is a pleasure aboue all pleasures, to loue God aboue all, and in all things.

SERVANT.

BEhold, my God, and all things *a*. What will I more? what more happy thing can I wish for? O sauorie and sweete word! but to him which loueth the word, not the world, nor the things in the world *b*.

My God, and all things. To him that vnderstandeth, I haue said sufficient: and to repeate the same oftentimes, is a delight vnto him that loueth *c*.

For if thou be present *d*, all things bring ioy: if thou be absent, what can make merry?

Thou makest the mind quiet; and thou bringest much peace, and the ioy of heart *e*.

Through thee we think well of all things *f*: and through thee *g* in all things *h* wee praise thee. Without thee nothing can like vs long; and that

a 1 cor. 15 28
b Ioh. 2. 15 16. 17
c Rom. 8 31. 32. &c.
d Psa 104 29. 30
e Psa. 16. 89
f Rom. 8 35. 36. &c.
Phi. 4. 11 &c.
g Phi. 2. 13
h Eph. 5. 20

that euery thing may be grateſull and good, thou muſt bleſſe it with thy fauor, and ſeaſon it with the ſauce of thy wiſedome.

What is not ſauory to him, to whom thou art ſauoury *i*? Againe, what can pleaſe him, to whom thou art not pleaſant?

i Pſa.34. 8

But the wiſe of this world *k*; and ſuch as ſauour of the fleſh *l*, lack thine heauenly wiſedome: for in the fleſh is death *m*, and much vanitie in the world *n*.

k Ro.1. 22 1 cor.1. 19 20 &c.
l Rom.8.5
m Ro. 8.6.
n 1 Cor.1. 20.

But they are wiſe indeed, who follow thee in contemning the world, & in mortifying the fleſh: becauſe they are tranſlated from vanity vnto verity & from the fleſh to the ſpirit *o*. Theſe reliſh God: and theſe refer all things created, vnto the laude and praiſe of the Creator *p*.

o Rom.8.5
p Pſ.69.34. and 149.1 2.&c.

But ods there is, and great ods too between the ſauour of the creator *q*, and of the creature *r*, of eternity, and of time, of light vncreate, and of light inlightened.

q Ro.8.5.6
r 1 Ioh 2 15.16.17

O light euerlaſting *ſ*, which paſſeſt all lights that are made, ſhine thou vpon mee, and pierce, purge, comfort, and lighten with thy brightneſs euen all the inward parts of my

ſ Ioh.1.4.9

soule: reuiue my spirit with all the powers thereof, that I may cleaue vnto thee with a song of exceeding ioy.

Oh, when will that blessed houre come, alwaies to be wished, wherein thou wilt so fill me with thy presence, that thou wilt be all in all to me t. vntill when my ioy doubtlesse will not be perfect u.

As yet the old man x, to my great griefe y, not yet wholly crucified z, nor yet dead a, is within me. As yet the flesh lusteth against the spirit b. it fighteth within mee c, and disquiets the kingdome of the soule..

But thou who rulest the raging of the sea d, and stillest the waues thereof when they doe arise, scatter the people that delight in warre e, bring them downe by thy mighty power. Extend thy mighinesse, and make thy right hand to be knowne.

For in thee, O Lord, is mine whole trust f, mine only refuge is in thee g.

t 1 Cor. 15 28.
u Ioh. 16 22.
y Phi. 1. 23
x Ga. 6. 14
z Col. 3. 6
a Gal. 5. 17
b Iam. 4. 1.
d Psa 82. 9 Mat. 8. 26 Luk. 8. 24
e psl. 68. 30.
f, Psa. 31. 1
g Psl. 56. 11.

CHAP.

CHAP. XLI.

That this life is neuer free from tentation.

LORD.

LOoke not in this world to bee *a* without troubles my Sonne *a* Iob.7. 1.
but while thou liueſt, thou ſhalt ſtand *b* 2 cor.10
in need of ſpirituall armour *b*. Thou 4.5.
liueſt among enemies on the right Eph.6.10.
hand, and on the left, thou art aſſaul- 11.&c.
ted *c* And therefore vnleſſe thou take *c* 2 co.6.7
the ſhield of faith *d*, and the ſword of Mat.10.16
the Spirit, which is the word of God, *d* Eph.6.16
thou canſt not long be without ſome *e* Eph.6.17
grieuous wound. *f* 2.Cor.6
Furthermore, vnleſſe thou faſten 4.&c.
thy mind vpon mee with a pure affec- Eph.6.10
tion, to ſuffer all things for my ſake *f*, Iam.1.2.3
thou canſt neither ſuſtain the heat of *g* 2 Ti.3.7.
perſecution, nor obtain the crowne of Reu.7.3
eternall life *g*. Wherefore thou muſt 14.15.&c.
ouerpaſſe all things like a man *h*, and *h* pſ 31. 24
ſhewe a courage howſoeuer things 1 co.16.13
fall out. For to him which ouercom- *i* Reu.2.17
meth is Manna giuen *i*: but for him *k* Mat 25.10
who ſleepeth, is miſery prepared. 11.12.13
Now if thou ſeeke reſt in this life *l*, *l* Iob.16.53

m He.4.11 how wilt thou enter into eternall
n H.10.39 rest m?
o Io14.27. Then prepare thy self, not to peace,
and.16.33. but vnto patience n., and seeke for
p 1Th.5.25 quietnesse not on earth, but in hea-
2 Th.3.16 uen, not amõg men, nor in the world,
Phi.4.7 but in God alone p.
q Rom.8 Thou oughtest to indure all things
35-36.&c. for Gods sake q, euen labours, griefs,
2 cor.13.7. tentations, afflictions, troubles, need,
r 1 Cor. 6. sicknes, iniuries, euill reports, repre-
4,5.&c. hensions, oppressions, infamie, cor-
Phil.4.12 rection, contempt r.
22.&c. For these things inuite, as it were,
s 2 Tim.2 vnto vertue 3 these try the young sol-
3.5 diours of Iesus Christ s 3 these bring
t 2 Tim.4. to the crowne of blisse t. To such a
7.8. man I will giue for his small paines an
2 Pet.5.4 eternall reward, and for temporall
u Mat.5 shame, glory without end u.
10.11. Thinkest thou alwaies to haue pro-
x Acts 5.4 sperity at thine owne desire? Looke
He.11.8.17 not for it. Mine old saints & seruants
y 1 cor.6.4 could neuer haue it, but they were
He.11.32. faine to suffer much trouble x, mani-
33.&c. fould tentations y, miserable ends z,
z Mat.14.10 which they indured patiently a, tru-
He.11.37. sting rather vpon God than vpõ man
a Reu.7.13 b, & counting the afflictions of this
b psa.56.11 present time, not worthy that glory
c Ro.8.18. which was to come c.

Now

Now wouldst thou haue that out of hand, which so many with teares, and long troubles could hardly attaine? Hope therefore in the Lord *d*, bee strong & giue not ouer disloyally, but valiantly imploy both thy body, and life for the glory of God *e*. I will in the end most bountifully reward thee *f*, and in thy trouble assist thee *g*.

d Ps. 27.14 and 31.24
e 1 Co. 13 16 Ro. 8.35 36.&c.
f Reu. 2.7 Mat. 5.12
g Ps. 91.1.2

CHAP. XLII.

Against the vaine iudgement of men.

LORD.

CAst thy burthen constantly vpon the Lord *a* my Sonne, and feare not the iudgement of man *b*, so long as thy conscience doth not condemne thee *c*.

a Ps. 55.32
c 1 Cor. 4 3.4.5
c 2. co. 1. 12

It is expedient, and a blessed thing to suffer on such wise *d*: neither is it hard for an humble minde *e*, and man that trusteth in the Lord, so to doe *f*.

d Mat. 5.10
e Mat. 1.29 30
f 2 Cor. 6 4.5.&c.

Many men say many things, and therefore little regard should bee giuen to them: and to please all it is impossible *g*.

Phil. 2.13
g Mat. 6.24

And although Paul endeauoured

to

h 1 Cor.4 12 1 2. &c.
i 1 co.9.22
k 1 cor.4.3
l 1 co.9.22
m 1 cor.3 12.13
n 1 cor.4.5
o Col.1.24 2 cor.4.12 1 Pet.1.20 21.&c.
p Act.15 13.14 and 26.2 3.4.&c.
2 cor.9.12 Phil.1.12 13.14
q Si.10.11 r psa.27.1 and 56.4
s Ro.14.10 2 cor.5.10 t 1 Pet.2 19.20

to please all men *h*, and make himselfe all things to all men *i*, yet passed hee little to be iudged of man *k*.

He did as much as lay in him to profite and saue others *l*, but for all that he could not stay the slanderous tongues of the wicked *m*; and therefore committed hee his whole cause vnto the Lord *n*, who knew all, and against the slanderous and backbiting speeches of the vngodly hee defended himselfe with patience and long suffering *o*.

Notwithstanding sometime he answered againe *p*, least the weakelings through his silence should be offended.

Why then fearest thou the sentence of a mortall man, who being aliue to day, may be dead to morrow *q*?

Feare God, and thou wilt not feare man *r*.

What hurt do any mans words and iniuries to thee? Nay, himselfe hee hurteth rather; and shall not escape the iudgement of God, whosoeuer he be *s*.

Haue thou God alwaies before thine eyes, & contend not with quarrelling words. And though now thou bee without cause defamed *t*, take it

not grieuously, neither by impatiency diminish thy reward *u*, but rather cast the eyes of thy minde vpon me in heauen, who both can deliuer thee from all infamy, and iniury of men *x*, and will reward euery one according to his workes *y*.

u Mat.5.12
x psl.50.15
y Rom.2.6 Re.22,12

CHAP XLIII.

That wee must wholly resigne ouer our selues vnto God, if wee minde to attaine vnto the freedome of minde.

LORD.

MY Son, if thou forsake thy selfe *a*, thou shalt finde me. See thou challenge nothing to thy selfe, nor haue nothing proper, and alwaies thou wilt gaine *b*. For as soon as thou yeeldest vp thy selfe wholly without reuocation, thou shalt be endued with most excellent rewards *c*.

a Lu.9.23
b Mat.18 29
c Luk.19 19.20 Mat.10.28 29.30

SERV. Lord, how oft shall I yeeld vp, and wherein shall I forsake my selfe?

LORD. Alwaies, & euery houre; both in small and great matters, I except

cept nothing: my desire is to haue
d Mat.13 thee renounce all things *d*. For how
44.45.46 canst thou be mine, & I thine, vnlesse
e Mat.26 both inwardly and outwardly thou
39.42 haue left, and lost thine owne wille?
Luk.22.42 And this the sooner thou dooest
Ioh.4.34 the better thou shalt speede: and the
Mat.9.10 more throughly and sincerely, the
more thou shalt please me, and profit
f Mat.24 thy selfe *f*.
45.46.47 Some there be, which giue ouer
and 25.11 themselues, but it is with some ex-
12.&c. ception *g*. They doe not fully de-
g Luk.9 pend on God, & therefore they study
59.60.61 how to prouide for themselues.

Others at the first renounce them-
selues wholly: but afterwarde when
tribulation or persecution commeth
h Mat.23 *h*, they fall away, and so doe no good
20.21 at all.

These men shall neuer aspire either
vnto the true liberty of the minde, or
i 1 Co.13.13 to the most comfortable benefite of
k Lu.9.23 my familiarity *i*, vnlesse they wholly
l Ro.12.1 renounce *k*, and daily sacrifice them-
m Mat.16 selues *l*, without which none either
24.&c. can, or shall enioy the fauour of God.
Mar.8.34 I haue said oftentimes, and now
Luk.9.22 I say againe: Forsake, yeelde vp thy
n Mat.19 selfe *m*, and thou shalt enioy the
& 16.24 sound quietnesse of minde *n*. Giue
&c. the

the whole for the whole, call back nothing, keepe back nothing *o*. Abide vnfainedly, and faithfully in me, and thou shalt haue mee, the freedome of mind, & deliuerance from darknes *p*.

Wherefore, let this be thy study, let this be thy prayer, wish continually that thou maist euen nakedly follow naked Iesus *q*, & dy to thy selfe, to liue eternally with me *s*. Then shall both vaine imaginations *t*, and vile affections *u*, and superfluous cogitations *x*, depart away: then both immoderate feare shall vade *y*, and intemperate loue consume away *z*.

o Luk. 18 22.23.&c.
p Mat.25 35.&c.
q Luk.9.23
r Rom.6.6
s 2 Tim.2. 11.12.
t Psal.1.1
u Mat.6 22,23
x 1 Cor.7. 31.32
y 1 co.4.18
z 1 Io.2.17

CHAP. XLIII.

Of the right vse of outward things, and that we should fly vnto God when we are afflicted.

LORD.

MY Sonne, thou must haue a speciall care, that thy mind bee single and pure *a*, in euery place, in euerie action, in all thy businesse: also, that all things serue thee, and not thou them *b*, also that thou be not a slaue, and bondman to thine owne actions *c*, but a master, a ruler, a free man, an Hebrue translated

a Mat.6 22.23.
b Mat.6.24
c Gal.5.1

ted into the lot and liberty of the sons
d Gal.4.3 of God d, whose eyes are turned from
7.9. worldly e, and cast vpon heauenlie
e Gal.5.13 things f, who looke vpon temporall
f col.3.1.2 things with the left, but with the
right eye vpon eternall, who will not
g 1 co.6.12 be brought vnder the power of any
1 Ioh.2.15 thing g, but make all things to serue
1 co.10.33 to good purpose, according to the
h psal.8.6 order of almighty God the Creator
7.8. h, who hath done nothing (of all that
i Ge.1.31 he did) in vaine i.

Furthermore, if in thy trouble thou
wilt not sticke vnto outward things,
nor with a carnall eye behold the
things that are seene and heard: but
with Moses in all thine affaires enter
by and by into the tabernacle of the
k Ex.23.9 Lord k, doubtlesse thou shalt receiue
Num.7.89 answere sometime, and returne in-
structed in things both present and
to come.

For it was Moses wont in matters
of controuersie, and difficult things,
to go into the Tabernacle, and to be
rid from the wickednesse of men hee
l Ex.33.13 vsed prayer l, & the calling for Gods
assistance. So oughtest thou to enter
into the priuate closet of thine heart
m Mat.6.9 m, and there most earnestly to call
vpon GOD.

For

For we u read that Iosiua, and the u Ios. 9. 13
ft of the Israelites were therefore
ceiued of the Gibeonites, because
y counselled not with the mouth
the Lord, but gaue light credit to
r faire tale.

CHAP. XLV.

That man should not bee too importunate in his matters.

LORD.

Onne, cast thy burden vpon mee
, and in due time I will grant thy
quest.

Looke vpon my cõmandements, &
ou shalt find great profit thereby *b*.
SERVANT. O my Lord, I will-
gly refer my whole cause to thee
tor I finde that all my cares doe
ought preuaile.

Oh that I were not so carefull of
orldly things, but could euen out
hand vnfainedly obey thee *d*.

LORD. My sonne, many times
man desires a thing, which afterwarde hee misliketh when hee hath it
oce: Because the desires of one
ing doe not long endure, but force

a Psa 55
22.
b Deu. 6. 3.
4. &c.
and 12. 28
Psa 85. 8
c Mat. 25
2?. &c.
1 Pet. 5. 7

d Luk. 5
11. 28

you

you to couet after ſundry and diuerſe.

Wherefore it is no ſmall thing for a man in ſmalleſt things to forſake himſelfe, and he that will goe forward indeed, muſt vtterly deny himſelfe *e*, for he who ſo doth, is moſt at liberty and ſafe.

e Lu. 9. 23 & 14. 26 33.

But the old ſerpent *f*, an vtter enemy to good men *g*, ceaſeth at no time from tempting *h*, but night and day layeth ſnares to entrap, & ouerthrow the ſimple.

f Re. 12. 9 10. &c. *g* Mat. 13 24. 25. &c. *h* 1 Tim. 6 9. 10.

Wherefore watch and pray *i*, that ye enter not into tentation.

i 1 Pe. 5. 8. 9 Mat. 26. 41

CHAP. XLVI.

That man hath nothing which good is, of himſelfe, neither that he ſhould glory of any thing.

SERVANT.

LOrd, what is man that thou art mindfull of him *a*? and the ſon of man, that thou viſiteſt him? What hath he deſerued *b*, that thou ſhouldſt regard him *c*?

a Pſa. 8. 4 *b* Ro. 11. 6 Ephe. 2. 8 *c* pſ 144. 3

O Lord, I may not complaine if thou doe reiect me *d*: neither reaſon with thee, if thou denie my requeſts.

d Ro. 9. 20.

But

But thus may I truely both think with my selfe, & say; Lord, I am nothing, I haue no goodnes of my selfe *e*, but naked came I out of my mothers wombe *f*, and naked shall I returne thither.

If thou assist me not, and inwardly instruct me, I faint vtterly, & becom dissolute *g*.

But thou, Lord, alwaies art one, and abidest the same for euermore *h*, thou are alwaies good *i*, righteous *k*, and holy *l*; for thou doest all things well, righteously, purely, and with wisedome *m*.

But I, alas, am more prone to comther backward than forward: I cõtinue not euermore at one stay *n*, because I am subiect to alteration, like the time.

Notwithstanding, if thou reach forth thy helping hand, I shall speedily be comforted *o*, for thou without mans aide canst assist, and so strengthen mee, that my countenance no more shall alter and change diuersly, and my mind shall be fixed and waite vpon thee alone.

Therefore did I knowe, while either I couet the zeale of the spirit, or am driuen by some occasion to seeke thee

e 2 cor.3.5
1 cor.4.7
f Iob 1.21
Eccl.5.14
1 Tim.6.7
g psl.51.10
11.&c.
h psl.102.12
Esa.44.6
i Psa.5.4
k De. 32.4
l 1 pe.1.15
m Psa. 134
1.2.&c.
n Iob.14
1.2
o Psal.16.8
p Ps.104.2

thee (for there is none that can comfort mee) how to contemne the comfort of this world *q* doubtles I should both hope well of thy fauor, & looke with ioyfulnes sometime for the gift of thy consolation *r*. Finally, if it fall out well with me, at any time, it is of thy goodnes *s*. I am but vanity in thy sight *t*, of none account *u*, mortall *x*, and fraile *y*.

Whereof then do I boast? Or why couet I to be had in admiration? Euen of nothing *z*, but that is vanity. Doubtlesse, a most pestilent & vaine thing ambition is, it both draweth man away from the true glorie, and spoiles him vtterly of Gods eternall fauour *a*.

For while man pleaseth himselfe, he displeaseth thee *b*: while he seeketh the praise of men *c*, he leeseth the true vertues of the minde.

But the true glory & true reioycing is, for a man to glory not of himselfe, but of thee *d*: and to reioyce of thy name, not of his vertue, or any thing besides, but onely for thy sake.

Wherefore praised bee thy Name, not mine, extolled be thy works, not mine: let thy holy name bee magnified *e*, let me haue no praise at all.

q 1 Ioh. 2 15.16
r Ioh. 16 22
s Iam. 1. 17
t Ps. 39 11
u Psa. 144 3.14
x Ps. 89. 8 and 49. 10 11 12.
y Io. 14. 22
z Ier. 9. 23 Iam. 2. 11
a Iam. 4. 6 Ec. 10. 7
b Luk. 18 6. 14
c Ioh 5. 54 and 12. 43
d Ier. 9 23. 28 2 Cor. 2 17 18
e Psa. 96. 1 2. 3. &c.

I will euermore glory in thy praise
f, of my selfe I will not, except it be of
mine infirmities *g*.

Let the Iewes receiue honnour one
of another *h*, I will seeke that which
commeth of God alone.

All the glory, the credite, the esti-
mation of this world, if it be compa-
red with that euerlasting glory of
thine *i*, what is it but meere vanitie,
and foolishnes *k*?

Wherfore, O my truth *l*, my mer-
y, my God, O blessed Trinitie, to
hee be praise *m*, and honour, & glo-
y, and power for euermore, Amen.

f psl.106.47
g 2 co.11 3
2 cor.12.5
h Ioh.5.44
i Reu.21
23.24.25
26
k Ec.10,7
9.12.&c.
l Psa.25 2
m Re. 5.13
and 7.12
1 Ti.1.17
2 Ti.4.18

Chap. XLVII.

That the praise of this world is to be contemned.

LORD.

BE not thou troubled my Sonne,
though thou see others extolled,
esteemed, and thy selfe despised,
contemned *a*.

Cast the eyes of thy mind vpon me,
I warrant thee, thou wilt brooke
contempt well enough.

a Ism. 1.3
b Mar.9.29

SERV. O Lord wee are blinde
and

c Gen.6.5 and alas, easily seduced with vanity
If I look well into my selfe, I am n
hurt of any thing, so that I haue n
d Dan.9.14 cause to complain of thee at all *d*. B
for that I haue both many times an
grieuously offended thee, all thy cre
tures doe rightly arme themselues a
e Gen.3 gainst me *e*.
17.18 Therefore praise and honour, an
glory belongeth to thee, but to me
shame and contempt *f*.
f Da.9.7.8 And except I frame my selfe pat
g ps.123.2 ently to beare the contempt and de
1 Pet.2.21 spight of all men *g*, I shal neuer attai
h Mat.11.29 either a quiet mind *h*, the light of th
i 2 Tim.2 Spirit, or thine euerlasting society *i*.
11.12

CHAP. XLVIII.

That we must not rest or depend vpon man.

LORD.

MY Sonne, if thou for amity an
a Job 14.27 friendship sake repose any con
Ioh. 16 33 fidence in man, neuer looke to be
b ps 118 8.9 quiet and at rest *a*. But if thou betak
c ps.146.3.4 thy selfe vnto the immortall and eue
d ps. 147.2 lasting truth *b*, at the departure of th
friend, thine hart wil not be trouble

O

On me should thy loue bee grounded, and for my sake ought euery good man to be loued *c*, & the more dearely. *c* 1 Pet.3.8

Without me friendship cannot last, 9
nither is it true and pure loue, which 1 Pet.4.8
couple not together. 1 The.3.2
So mortified shouldest thou bee 1 Ioh.2.17
om these affections, that as touch- 18.
g thy selfe, thou shouldest seeme to
e without all comfort *d*. *d* Mat.10
So much the nigher is man to God, 35.
shee is farther from the comfort of 1 cor.7.32
is world: and so much the more
ghly doth he ascend vp to God, as
e more deepely he descendeth into,
d despiseth himselfe *e*. *e* Phil.2.5.

But hee who arrogates any good 6.7.&c.
ing to himselfe, letteth the fauor of
od from dwelling within him.
For the holy Spirit doth alwaies
ke a meeke and humble mind *f*. *f* 1 Pet.5.6

Couldest thou once bring thy selfe Esa 66.2
nto nothing, and renounce the loue
f this world *g*, surely I would come, *g* 1 Ioh.2
nd poure vpon thee most singular 15.
nefits. But while thou lookest vpō Ioh.12.25
eatures, thou letest the sight of the
reator *h*. *h* Iam.4.4.

Learne in all things to master thy
lfe for thy Makers sake, so shalt
thou

thou attaine vnto the knowledge of God.

i Mat.10 37.and.2 1 1.2.&c. Euen the vileſt thing loued, looked vpon vndiſcreetly, doth defile a man, and hinder him from happineſſe.

CHAP. XLIX.

Againeſt vaine & worldly knowled

LORD.

MY Son, be not thou carried away with the faire and ſubtil ſpeech of man. For the kingdome

a 1co.4.10 God is not in word, but in power a

b pſ 119.97 Liſten to my words, for they inflame the minde b, lighten the vnde-

c Pſa.119 130.105 ſtanding c, ſet men on fire d, & bring

Pſ.19.7 8 the true comfort e.

d Ie.23.19 Reade nothing with a minde

e pſa.19.8. and 119 50.111 ſeeme the more learned onely, wiſe: but to mortifie thy ſinnes. For this will more profit thee, than the knowledge of many obſcure & hard

f 1 cor. 3.3 queſtions f.

Though thou haue read much, at the laſt thou muſt bee fain to come

g Lu.10.42 to one principle g.

I onely teach men wiſedome,

I (not men) giue vnderstanding to the simple *h*; so that they, whom I speake vnto, doe easily prooue wise, and profit much in the spirit.

h Pro.1.4 and 2.6 Mat.11.26

Woe to them who seek manie things of man, and neglect the way to serue me *i*.

i Mat.23 23 24.&c.

The time will com, when the Master of masters, the Lord of Angels, euen I shall appeare, to take an account of all men, and to examine the conscience of euery one *k*: then will I search Ierusalem with lights *l*, and discouer those things which lay hid in darknes *m*, at what time tongues shall cease, and knowledge doe no good *n*.

k Mat.25 19 20.&c. *l* 31.32.&c. Zep.1.12 *m* 1 co.4.5 *n* 1 cor. 13 8.

I euen I doe so lift vp the humbled minde, that in a moment it shall conceiue more knowledge of the eternall truth *o*, then any man by tenne yeares studie can attaine vnto.

o Mat.10 19.20 *p* Mar.13.10 Luke 21 14.15.

I teach neither ianglingly to dispute, not diuersitie of opinions to distract, nor ambitiously to get fame, nor contentiously to obtaine victorie, by force of argument.

q Mat.5.3 4.&c. *r* Lu 9.23 Mat.6.35 *s* Iob.8.

I teach how to despise the world *p*: to loath things present *q*; to seeke & fauour eternall *r*, to flie vaine glory *s*; to suffer iniuries *t*: to trust in mee *u*;

50.54. *t* Mat.5. 44.45. *u* Io.14.12

x Ioh.14 14. y Mat. 10. 37.

without mee to couet nothing x, and to loue mee highly and zealously a-bour all y.

For by louing mee, some haue so profited in heauenly things, that to the admiration of men they haue spo-

z Mar.13 11.

ken z, and haue gotten more by forsaking all a, then by any study.

a Mt.19.27

But to some I speake common, to

b Mar. 13. 10.11 Mar.4.11.

other speciall things, to some I comfortably appeare in outward signes and figures to others my secrets ap-

c Ioh.5.36

peare as clearely as the light b.

d 2 Cor.3. 14.15 e Ioh.8.6 7.8.

The Scriptures indeed speake one and the same thing c, yet teach they not all men alike d: but I teach truth in the inwarde parts e. I search the

f Reu.2.23 g Mat.26 34.35 h Phi.2,13 i 1 Cor.12 4.5.&c.

hart f, and I knowe the thoughts that pricke forward to well doing h, and giue to euery man that which is needfull i.

CHAP. L.

That we should not couet after earthlie and outward things.

LORD.

a 1 Cor. 2 1.2

My Son, remember that thou bee ignorant of many things a, and that thou esteeme thy selfe but for a dead man in this world, euen for him

him to whom the whole world is crucified *b*. Thou must ouerpasse much as though thou heardest not; and thinke alwaies on that which belongs to thy peace *c*.

Better it is to turne from those things which mislike thee, and to let euery man haue his owne saying, thē to contend with brawling words *d*.

If thou bee at a good point with God, and haue his iudgement alwaies in thy minde *e*, thou shalt the more easily beare, if thou bee ouercome.

SERV. O Lord, to what passe are wee come? Behold, if wee lose a temporall thing, we lament, for a little profit we run & labor, yea though it be all the night long, but the losse of our soules we vtterly forget *f*. That which little, if any thing at all, profits, wee seeke after, but that which is most necessarie *g*, we vtterly neglect, so gladly doth man addict him whole vnto outward things, and without speedy repentance welter in the same *h*.

b Gal. 6. 14
c Luk. 3 9
42
d Rom. 13
13
e Ec. 18. 23
f Mat. 26
26
Luk. 9. 25
g Luk. 10
41. 42
h 1 Ioh. 2.
13

CHAP. LI.

That euery man is not to be credited, and that by words wee easily offend.

SERVANT.

a Ps. 60. 11 O Lord help me now in this trouble: for vain is the help of man *a*.

How often haue I beene deceiued where I lookt for faith? Againe there I haue found it, where I lookt for

b Psa. 108 12 none. So vaine is the trust in men *b*: but in thee, O God alone the saluation of the righteous doth consist *c*.

c Ps. 37. 39 d 1 Thes. 3. 2 1 The. 5. 13 Wee thanke thee *d*, O Lord, our God, for all whatsoeuer beideth vs miserable and weake ones, which are easily deceiued and changed with a little.

What man is he that so wisely and circumspectly behaues himselfe in all things that he is neuer deceiued, nor

e Iam. 3. 2 commeth into danger *e*?

f Ps. 125. 1 Yea, he who trusteth in the Lord *f*, and serueth him with a simple minde, doth not so easily and soone offend: & though he fall somtime into troubles, and perills, yet either speedily hee

hee escapeth, or is strengthened, so that hee can endure them. For thou Lord continuest with them vnto the ende who put their trust in thee *g*. *g* Psa. 31. 24

Hard it is, yea doubtlesse it is very hard to finde such faithfull friends as will stick by vs in all extremities: but thou Lord, thou onely art faithfull *h* in all things, neither is any like vnto thee *i*. *h* De. 22. 4. *i* Deu. 32. 39

Oh how wise was that good soule, that saide, My minde is rooted, and built in Christ *k*! were I at that stay, my mind so easily would not be troubled with worldly feare *l*, neither should the darts of bitter wordes *m* disquiet me. *k* col. 2. 6. 7. *l* Psa. 56. 4. 12. *m* Psa. 6. 4.

But who can foresee all thinges? Who can auoide miseries to come? Now, if things though foreseen, hurt many times, how much more grieuously will things nothing foreseene annoy?

But alas, wretch that I am, why haue I not better looked to my selfe? Either, why so lightly haue I put confidence in others? Hereby we declare our selues to bee men, and that fraile men too *n*, albeit many vnrightly account, and flatteringly doe call vs Angels. *n* Iam. 5. 1

whom shall I credit, Lord, whom? but only thee, who art the very truth, and canst neither deceiue, nor be deceiued *o*.

o Ioh. 14.9 Rom. 3.4

For all men doubtlesse be lyers *p*, and weak, and vnconstant, and fraile, especially in words *q*, that rashly haue ouer head, euery thing may not bee credited, whatsoeuer colour of truth it beare.

p Psa. 119 11 Rom. 3.4 *q* Iam. 3.2 Eccl. 14.1 and 25.8

Therefore not without great cause and wisedome thou diddest forewarne to beware of men *r*, and foretell, that a mans enemies should bee those of his housholde *s*, and say that such are not to be beleeued, who say *t*, Lo here he is, or there he is.

r Mat. 10 17 *s* Mica. 7.6. Mat. 10.36 *t* Mat. 24 34 Mar. 13.21

This haue I learned to my losse, God graunt I may prooue the more wise, not foolish thereby.

Play the wise man, said one, play the wise man, and that I tell you, keep, to your selfe. Which thing I did, thinking none should haue vnderstood the same: but afterward hee that willed mee to be silent, could not keepe it secret himselfe, but foorthwith bewrayed himselfe, and betrayed me.

From such tattlers, and vndiscreet men, O Lord, deliuer mee *u*, that I may neither fall into their hands, nor

u Psal. 120 2.3

nor follow their kind of dealing. Let my mouth vtter continually the truth *x*, and remooue away farre fro mee a dissembling tongue *y*. For my parte is not to doe that to another, which I would not haue done to my selfe *z*.

x Pro.8.7
y psl. 34 13
z Mat.7.12 Luk.6.31 Tob.4.15

Oh how good is it, and what quietnes doth it bring to say nothing of others, nor to beleeue euery thing, to speak little, to open our selues but to few, to seeke after thee, which knowest our minds *a*, not to bee carried about with euery blast of words: but to couet that all, both inwarde, and outward things may bee finished and brought about according to thy will and commandement *b*.

a Ro. 8.27 Ioh.2.23
b Iam.1 18.19.&c.

Oh, how necessarie to the keeping still of Gods fauour is it, to shun the pompe of this world, not to couet those things which are wonderfull in sight *c*, but to follow, and with all diligence to pursue that which may bring vs both to amendment of life, and to zeale of godlinesse *d*.

c Lu.16.25
d Tit.6.11 2 Ti.2.23

How many hath vertue knowne, and ouer hastily commended, endamaged! Againe, to how many hath the same done good, beeing vsed in silence *e*, in this miserable life,

Tit.2.12
e Esa.30 15

which is altogether counted a tentation and misery *f*.

f Iob. 7. 1 &c.

CHAP. LII.

That wee ought to repose our confidence in the Lord, when wee are pierced with the darts of slandering tongues.

LORD.

MY Sonne, shew thy selfe constant, and trust in mee. For what bee words *a*, but words? which flie about the ayre, yet hurt not so much as a stone?

a psl. 112. 7 8

If thou art faulty, amend thy selfe; if not guilty of any crime, studie to suffer the slander patiently for Gods sake *b*. At the least bear with ill words sometime, though as yet thou canst beare no great blowes.

b Mat. 5. 11

Why doe such trifling things disquiet thee, but onely because thou art carnall as yet, and hast more regard of men *c*, then is meet?

c Mat. 10 26. Luk. 12. 4.

For because thou feareſt to be contemned, thou wilt not bee reprehended for thy faults; but seekest the shadowes of excuses. But looke thou more earnestly into thy selfe, and thou

thou shalt see that both the world, & thine vain care to please men *d*, doth liue within thee. *d* Gal.1.10

For by shunning to be corrected & blamed for thine offences, thou giuest most euident arguments, that thou art not truly modest, and that neither thou art rightly dead to the world, nor the world to thee *e*. *e* Gal 6.14 Rom.6.3

But listen thou vnto my words and thou wilt not passe vpon the words, yea of ten thousand men *f*. *f* Psal.3.6

What if all the worst wordes that may be inuented were spoken against thee? they could not hurt thee one iot. if thou wouldest beare *g*, and esteeme them but as motes. For they cannot pluck so much as an haire frō thine head *h*. *g* Mat,5.21 *h* 2 Sam. 14.11.

But hee who is either weak of courage, or wicked of conuersation, is easily moued with euill words. But he that trusteth in mee, and dependeth not vpon his ōwne iudgement, is voyde of this worldly and fleshlie feare *i*. Mat.10.30 Act.27.35 *i* Psal.56.3 5.11.

For I both iudge and know all secrets *k*. I know what and how euery thing is done *l*. I know both who offereth, and who suffereth iniurie. This proceedeth from me & through *k* 1 cor.5.5 Reu.2.23 *l* Heb.4. 12.13.

m Amos 3.6. Mat.10 16.18.&c. n Lu.2.35. o 2 cor.5 10. Ioh.5.29 p psl.116.11 q Ro.2.2 and 3.4 r psa.36 6. s pas.19.9. and 67.40.

my permission m, that the thoughts of many harts may be opened n.

I will iudge both the guilty, & the guiltlesse o; but first it is my mind to trie them both by a secret iudgement.

The witnesse of man decueieth p many times; but my iudgement is true q, & shall neuer be ouerthrowen. But that commonly is hidden, and knowen but of a fewe r, yet for all that it neuer doth, or canerre s, allbeit in the iudgement of fooles it seeme scarce indifferent.

Therefore it is good to appeale vnto mee in euery iudgement. and not to follow priuate affection t.

t Mat.7.1.2 Ro.2.1.2.3 1 co.4.3.4 u Psal.9.1 4.5.&c. x Psal.7.9 Reu.2.23. y Ro.2.11 1 Pet.1.7 z Luk.16 15.

The righteous man is neuer mooued u, by any crosse that God doth send, neither doth hee either greatlie way slanderous reports, nor vainely reioyce when hee is excused by other men. For hee considereth that I am he who search the harts, & the reins x, and iudge not according to the outward person, or appearance y. For that commonly I condemne z, which in the iudgement of man is commended.

SERV. O Lord God, who art a righteous Iudge, strong and pati-

ent

ent, knowing the frailty and wickednes of men, be thou my strength, and confidence *a*: For mine owne conscience will not serue mee *b*: thou knowst that which I know not. Therefore my part was to humble my selfe when I was reproued, and to take it patiently *c*: which I haue not shown: forgiue me *d*, O Lord of thy mercy, and so blesse me, that hereafter I may shew my selfe more patient. For thy singular mercy *e* dooth more serue to the attainement of pardon, than the opinion of mine owne righteousnesse to the defence of my secret conscience. And albeit I thinke my selfe cleere from sinne, yet am I not thereby iustified *f*. For without thy mercy no man can be saued *g*.

a Psa.7.1 and 16.2
b 1 Cor.4.3.4
c Pro.13 16.& 15 5
d Mat.6 12
e Rom.3.2
f 1 cor.4.4
g ps.143.2

Chap. LIII.

That for the attainement of euerlasting life, all manner of trouble must be endured.

LORD.

MY son, let neither trouble breake thee, nor aduersity sustained for my sake, throw thee downe, but com-

for

fort and confirme thy selfe in all extremities with my promise *a*, who am able enough to giue thee most ample and infinite rewards *b*.

a 1 cor. 10 13
b Iam. 1. 17

Long thou shalt not labour herein this world *c*, neither bee afflicted alwaies. Hope a while longer *d*, and thou shalt see a speedy dispatch of all euills, and the time will shortly come when there shall bee neither troubles nor tumults any more *e*. Little is it and short, whatsoeuer by time commeth to an end.

c Reu. 7. 15
d Re. 3. 11
e Reu. 6. 7. 17 and 21. 4.

Wherefore goe to, as thou dost, labour faithfully in my Vineyard, and I will be thy reward *f*.

f Mat. 10. 8 Reu. 12. 12

Write thou, meditate, sing, sigh, keepe silence, pray, suffer aduersitie, with courageous heart: For doubtless euerlasting felicity deserueth all these, yea and greater conflicts *g*.

g Ro. 8. 18

One day, God knowes how soon, quietnes will come, & then shall there be neither day, neither night, as now there is, but light perpetuall without end, brightnes infinite without comprehension, peace which neuer shall decay, and quietnes which euermore shall last *h*. Then thou wilt not say: O that I were deliuered from the body of this death *i*, neither cry out on this

h Esa. 60 20. 20 Reu. 21. 23 and 22. 5
i Ro. 7. 24

this wiſe *k*? Woe is me that I dwel ſo long in this world! For then both death ſhall be deſtroyed *l*, and ſaluation ſhall appeare which neuer ſhall haue end *m*, there no anguiſh *n*, but bleſſed ioy, and ſweete and vertuous company ſhall be.

Oh, diddeſt thou beholde the euerlaſting crownes *o*, or the glory wherwith they, who in this world were contemned *p*, and thought not worthy to liue, do triumph withal, doubtleſſe thou wouldeſt forthwith debaſe thy ſelfe euen to the ground, and deſire rather to bee in ſubiection to all men, than to rule but one: thou wouldeſt not couet many merry daies in this world *q*, but reioyce in ſuffering troubles for the name of God *r*, and think it great gaine to be contemned among men.

Now, if thou couldeſt brooke theſe things, and let them ſinke into thy minde, thou wouldeſt not once complaine *ſ*. For are not all troubles to be ſuſtained for eternall life ſake *t*? or is it ſo ſmall a thing to get or to forgoe the kingdome of heauen *u*?

Liſt vp thine eyes, man, vnto heauen: beholde with mee how all my Saints who haue paſt the ſharpe conflicts

k Pſa.120 5.6
l Hoſ.13.14 1 co.15.55
m Reu.20 6.14
n Re. 21.4
o Iam.1.12 Reu.2.10
p 1 co.4.10 Heb.11.33 34.35
q phi. 1.23
r Act.5.42
ſ Ro.12.12 2 co.6.4.5 Iam.1.2.3
t Ro. 8.18
35.36
u Mat.6.26

a Mat. 25 22.23.24 Luk. 16.25 b Reu. 7.14 15.16.17 and 21.4 23.24.25

flicts of the world, reioice now a, how they now see comfort, how they bee where they would bee, how they rest and shall euer rest with mee in the kingdome of my Father b.

CHAP. LIIII.

Of the happines of the life to come, and of the miseries of this present world.

SERVANT.

a Reu. 21 10.11.12 &c. b Esa. 49.& 60. 19.20 Reu. 7.15 and 21. 25 c Psa. 43.3 Phi. 3.7.8

O Most-blessed mansion of the eternall City a, O most bright day of euerlastingnesse, the which is neuer obscured by any night b, but alwaies enlightened with the most glorious truth. A day of continuall ioy, of continuall quietnes, and happy state of perpetuity.

Oh that that day had once appeared c, and that this world had once an end.

d He. 12.13 e 1 cor. 13 12 f 1 pe. 2.11 Heb. 11.13

That day doubtlesse shineth to the Saints in perpetuall cleerenesse, but yet a far off d, and as it were darkly e, because they bee Pilgrimes in this world f as yet.

The Citizens of heauen they see the

the ioyfu'neſſe of this day: but the banished children of Eue do sigh, because the day of this life, both short, and euill *f*, is full of troubles, and disquietneſſe *g*, full of griefe & anguish: where man defileth himselfe with so many sins, intangleth himselfe with so many euils, is troubled with so many feares, busied with so manie cares, with much curiosity distracted, enwrapped with much vanity, enclosed about with such errors, consumed with such labour, oppressed with tentations, weakned with pleasures, and vexed with pouerty *h*.

f Ge. 47. 9 Psa. 39. 5
g Gene. 3 16. 27 Eph. 6. 11. 12 2 Tim. 3. 1 2. 3. 4. 5
h 2 cor. 11 23. 24 25 &c.

Oh when shall these manifold troubles haue an end? When shall I bee deliuered from this miserable seruitude of sinne? O Lord, when shall I think but onely vpon thee? when shal I reioyce my fill in thee *i*? when shall I without all manner let, without all griefe either of minde, or bodie *k*, enioy true libertie, peace on all sides be found: peace peace, I meane continuall, and trusty, peace within and peace without, and peace on all sides without disturbance *l*.

i psa. 16. 11
k Rom. 7 23. 24
Phil. 1. 23
l Reu. 21. 4

O good Iesus, when shall I behold thee face to face: when shall I contemplate the glory of thy kingdom? when

m 1 co. 15. 28. when wilt thou be all in all *m*, to me? or when shall I bee with thee in thy kingdome, which thou hast prepared for thy beloued from the foundations of the world *n*?

n Mat. 25 34.

I am left here euen succourles as a banished man in the land of mine enemies, where continuall warre is, and much misery *p*. O giue me comfort in my banishment, & ioy in my trouble, in as much as with all the desire of minde I sigh and long for thee *q*. For all the comfort which this world doth minister, is euen burdensome to me *r*.

1 cor. 2. 9 o Eph. 6. 10 11. 12. 1 pe. 5. 8. 9 p Ge. 47. 9 q ps. 27. 13 and. 42. 1. 2 r Gal. 6. 14

To enioy thee is all my desire *s*, yet can I not apprehend thee. I wish to abide in heauenly things, yet earthly and vnmortified affections *t* keepe mee downe. In minde I would subdue all things, yet against my will I am compelled to serue the flesh *u*. Thus, vnhappy man that I am, I fight with my selfe, and am grieuous to my selfe whilest my spirit soareth vpward, and my flesh bendeth downeward *x*. Oh what discomfort feele I inwardly *y*, when meditating of heauenly things I am assaulted suddenly euen with a swarme of carnall cogitations?

s phil. 1. 23 t Wisd. 9 14. 15 u Rom. 7 19. 23. x Rom. 8. 5 and 7. 23. y Gal. 5. 17

Wherefore, O my God, forsake me not

not, neither caſt mee away in thy diſ-
pleaſure z, Oh ſcatter with the bright- z Pſa. 27. 9
neſſe of thy lightening all the imagi-
nations which the enemy doth caſt
in, ſhoot forth thine arrowes and diſ-
perſe them a. Call home my ſenſes a pſ. 144. 6
vnto thee; make mee to forget all
worldly things, and to throwe away
and contemne the cogitations of wic-
kedneſſe.

O ſuccor me, eternall verity b, that b Pſa. 43. 3
no worldly vanitie may carry mee a- Ioh. 14. 6
way! O come celeſtiall ſweetnes, that
all vncleanneſſe may auoide at thy
comming c. c pſ. 68. 1. 2

This alſo I am to craue at thy
hands, that it would pleaſe thee mer-
cifully to pardon, and forgiue mee
though I haue other things in my
minde when I pray, beſides thee: For
to ſay the truth, I am wont greatly to
bee diſtracted, and many times there
am I not, where bodily I ſit, or ſtand,
but whither my cogitations cary me.
Verily there I am where my cogita-
tion is. Where my thoughts are com-
monly, there is that I loue. And that
which either I loue naturally, or cu-
ſtomably doe like, comes eaſily into
my mind.

This made thee, O truth d, to ſay d Ioh. 14. 6
Where

Where your treasure is, there will your hearts bee *e*. If I loue heauen, I will gladly think on heauenly things: if the world, in prosperitie I am iocund, and pensiue in aduersity; if the flesh, mine imaginations are fleshly *f*: if the Spirit, to thinke on spirituall things will be my delight. For whatsoeuer I loue, I gladly both speak of, and heare of, and thinke thereof earnestly when I am at home.

e Mat.6.21

f Rom.8.5

Wherefore vndoubtedly hee is an happy man, who for thy sake, O Lord doth forsake al things *g*, offer violēce to nature *h*, & crucifie his carnall affections *i*, through the zeale of the spirit, that his conscience being at quiet *k*, he may offer vnto thee the sacrifice of deuout prayer, and be meet to be admitted into the company of angels *l*, all earthly things being excluded *m* both inwardly & without.

g Mat.19 27.28.29 Luk.5.11. and.9.25

h Mat.11 12.

i col.3.4.5. Gal.6.14

k Heb.6.14

l He.10.34

m Rom.6. 3.5.36.

CHAP. LV.

Of the desire of eternall life, and of the good things promised to such as fight.

LORD.

MY sonne, seeing thou perceiuest thy selfe to bee indued from aboue, with a desire of

of eternall happineſſe, and coueteſt to goe from the tabernacle of thy body *a*, thereby to beholde the brightneſſe of my glory without ſhadow of turning *b*, open thy minde, and receiue with greedineſſe this holy inſpiration.

Giue high thanks *c* vnto almighty God for dealing ſo gratiouſly with thee, for viſiting thee ſo mercifully, for ſtirring thee vp ſo zealouſly, for helping thee ſo mightily, that of thine owne weight thou fal not down vnto earthly things *d*.

Neither ſhalt thou attaine thereunto by thine owne endeuours & cogitations, but by the meer grace and fauour of God *e*: and as in all other vertues thou ſhouldeſt goe forward, ſo eſpecially increaſe in modeſtie, prepare thy ſelfe vnto battels to come *f*, and endeauour to cleaue to mee with all thy ſtrength *g*, and to ſerue me alwaies with a burning affection.

My ſonne, the fire burneth many times, yet neuer dooth the flame aſcend without ſmoake *h*: ſo diuerſe burne with deſire of heauenly things, and yet are they not free from the tentations of carnall affections *i*, and therefore for the onely glory of God they

a 2 cor.5 1.2
2 Per.1.13 14
b Is.1.17
c Eph.5.20
1 The.1.2
1 The.5.11
d Wiſ.9 14.15
e Rom.5 10.21
Phil.4.13
f Lu.9.23
1 Tim.6 11.12
2 Tim.2.2
g Deu.6.5
Mat.22.37
Mar.12 29 30
Luk.10.7
h Ecc.1.2
i Mat.13 20.21

k Iohn 6 26.27 & 12.5.6 they craue not those things k the patient bearing whereof they desire so earnestly at his hands.

Such also many times is your desire, which for all that you pretend to be most sincere. But that is not pure and perfect, which any way seeketh after priuate commoditie l.

l Mat.6. 24.25

Craue not that which may bring either profit or pleasure to thy selfe, but what is acceptable in my sight m, and for the aduancement of my glorie. For if thou haue a right iudgement, thou wilt preferre and follow my decree before thy desire, yea or whatsoeuer may be desired.

1 cor.13.5 m Mat.6 9.10.& 26 39.32 Luk.22.42

I know thy desire, and I haue heard thy often gronings. Thou wouldest presently enioy the glorious freedom of the sonnes of God n. Presently thou art delighted with the euerlasting house and celestiall countrie replenished with all ioy o. But that hour is not yet come, and the time is yet otherwise, euen a time of warre r, of labour q, and of triall r. Thou wishest that once thou haddest attained the chiefe felicitie s: but yet thou canst not haue the same.

n Phi.1.23 o Reu.21.4 p Eph.6.10 1 Pet.5.8.9 q Gen.3.17 18.19 r Iob.7.1.2 Act.14.22 s Phi.1.23

I am he, saith the Lord, whom thou must looke for, vntill the kingdom of God

God do come. Yet longer thou must be tried in the world, and exercised in many things *t*. Sometime I know thou shalt be comforted, but not fully and continually. Wherefore shew thy selfe constant and valiant, both in doing and also in suffering things contrarie vnto nature *u*.

Thou must put on the new man *x*, and change thy conditions. And many times thou must both doe those thinges which thou wouldest not *y*, and omit that which thou wouldest doe *z*.

Others in their dealings shall prosper, but thou shalt not *a*, the sayings of other men shal be heard, thine shal be contemned *b*. Other men shal obtain their sutes quietly, but thou shalt suffer the repulse *c*: others with mightie commendations shall be extolled, but no word shall bee made of thee *d*, other men shall be preferred vnto hie offices, but they shall iudge thee to be good for nothing *e*. For these causes thy nature will be troubled sometime and suffer great conflicts: but much good shalt thou get thereby, bearing it in silence *f*.

By these and such like, the faithfull seruant of the Lord is tried oftentimes,

t Eccl.2.1 2.5
u Dan.10 2.3
x Eph.3.13 Ep. 4.24
y Rom.6.4 col.3.9.10
z Mat.11.12 Rom.7 16.19
a Psa.73 1.2.&c.
b Mat.10 12.17.&c.
c Psa 12.2
d Iohn 15 18.19
e 1 co.1.28
f Esa.30.13 Lu.21.19

times whether hee can denie, and breake himselfe of his owne will in all things *g*.

g Luk. 9 23.24

And surely thou hast most need to be mortified therein; namely, to see & to suffer those things which naturally thou canst not brook, especially when things, in thy iudgement, absurd and hurtfull, are enioyned thee *h*. Wherein, forasmuch as thou dareſt not resist the higher power, whereunto thou art subiect, it seemeth hard in thine opinion to obey the commandement of another, and not to follow thine owne mind.

h Mat. 26 39.42 Lu. 22.42 Ioh. 5.34 and 5.30 Iob 6.38 Eph. 6.6

But consider thou, my sonne, what commoditie, and what an ample reward will shortly follow these labors of thine, & doubtlesse thou wilt be so far from sustaining them grieuously, that most sweete, and great comfort thou wilt take of thy patience *k*.

i Ro. 14.11 Phil. 2.10 Rom. 13.1 2 Pet. 2.13 14 *k* 1 Co. 13 7 Act. 5.40 45

For in steede of thy momentanie will, which gladly thou hast renounced, thou shalt haue an euerlasting will in the heauens *l*. There whatsoeuer thou wouldest haue, or canst wish for, thou shalt find *m*. There aboundance of all good things thou shalt haue, without feare of losing them. There thy will together with mee shall neuer

l Ioh. 17.14 1 Ioh. 2.17 *m* 1 cor. 2 9.10

er, couet after any outward or pri-
ate thing *o*. No man there shall re- *o* Ioh. 17.
ist thee, no man complaine of thee, 24.
no man trouble thee any manner of
ay, but what thou canst desire shall
e present, and satisfie the desire of *p* Re. 7. 14.
hy minde aboundantly *p*. 15. 16 17

There will I render glory for re- &. 21. 4. 23
roach sustained *q*, the garment of 24 25. 26
adnesse for heauinesse, for the low- and 22. 6
stroome, a kingly throne for euer- *q* Wisd. 5
more *s*. There the fruite of obedience 1. 2. &c.
all appeare *t*, the labour of repen- *r* Esa. 61. 4.
ance shall reioyce *u*, & humble obe- *s* Mat. 25 34
dience shall gloriously be crowned *x*. *t* Re. 22. 14

Wherefore, doe thou modestly o- *u* Ioh. 3. 5
ey all men *y*. and neuer care who Ezec. 18
speakes or commandeth, but giue 21. 22
thine earnest endeuour to take it in *x* 2 Tim. 2
good worth, whatsoeuer is spoken, & 11. 12.
faithfully to fulfill that whatsoeuer is Col. 3. 4
required at thine hands, howsoeuer it *y* 1 Per. 2
be, either by word or signe, yea who- 13.
soeuer, be he thy better, or thy equall,
or thy inferiour that would haue it
done.

Let other men seeke other things, *z* Mat. 5
et others glory in what they will, and 11. 12
be commended of the world euen Act. 5. 41.
to the skies: but do thou reioyce whē
thou art reproched *z*, when thou dost Gal. 6. 4.

execute

1 cor.1.3 execute my will *y*, and promote my glory, and let this be thine onely desire, that God may be magnified alwayes in thee, whether it be by life or
2 Phi.1.20 by death *z*.

CHAP. LVI.

How a man oppressed with troubles ought to yeeld himselfe to the Lords will.

SERVANT.

a Ps.115.4 Ma.19.26. *b* Deu.32 4. Mat.19.17 *c* 1 co.1.31 *d* Ier.9.23 *e* 2 Sam. 22.2.3 Psal.18.2 and 14.5 *f* Psal.50 10.11.12. *g* Is.1.17 *h* Psa.136 5.6.&c. *i* psa.88.3.

O Eternall God, and heauenly Father, I yeelde thee immortall thanks, for that thou dooſt what thou wilt *a*, and wilt nothing but that is good *b*.

Let me thy ſeruant reioyce in thee, not either in my ſelfe, or in any other thing *d*. For thou alone art the true comfort, thou art my hope and my crowne, thou Lord art my ioy and mine honour *e*. Of thee I haue whatſoeuer I haue, and that not for any merits at all of mine. Thine are all things *f*, which thou haſt eyther giuen *g*, or made *h*. I poore ſoule worne out with labors euen from my youth, am grieued in minde *i*, and that in ſuch wiſe, that ſom. time I burſt

burst forth into teares, and am greatly out of quiet for the euils which hang ouer mine head.

O Lord, I long after the comfort of peace: it is the peace of thy children, who are fed with the light of thy consolation *l* that I require. *l* Psal. 119.

If thou giue peace, if thou fill me 130.
with ioy *m*, my hart shall reioyce ex- *m* Luk. 15.
ceedingly, & deuoutly sound out thy 22.23.
praises *n*: but if (as many times thou *n* Psa. 149.
doost) thou hidest thy face *o*, I shall 1.2.&c.
not be able to runne the way of thy *o* ps. 119.32
commaundements *p*, but rather fal- *p* Lu. 8:13.
ling on my knees I shall smite my
breast *q*, because it goeth not with me *q* Psa. 17.8
as earst it did, when thy lanterne lightening mee from aboue, I was vnder the shadow of thy wings *r*, protected *r* Psa. 11
against euils that rushed vppon 3.4.&c.
mee *s*. *s* ps. 55.2.3.

O righteous Father alwaies to bee
praysed, the houre is now come *t*, *t* Ioh 12.
wherein I thy seruant must be tryed. 23.&.L. 17
O Most louing Father, meet is it
that I suffer somewhat for thy sake *u*, *u* Mat. 5.10
at this time. O Father euermore to
bee worshipped, the houre is now
come which from euerlasting thou
diddest know would come, wherein
I for a little time must outwardly so

die, that inwardly I may liue with thee for euermore; for a little while be contented to perish, as it were in mans opinion, and bee afflicted with griefe and aduersity, that hereafter in
x Es. 65.17 Reu. 12.1 the morning of the new light x, I may rise againe with thee, and be glorified in the heauens y. O most holy
y Iob. 17 14. Father, such was thy decree, such is thy pleasure, and that which thou cõmandedst z, is come to passe.
z Iob. 16 2.10. For this benefit thou bestowest vpon thy friend, that albeit for thy
a 1 pet. 2.14 1 Pet. 2.21 sake he must suffer affliction a, in this world, yet is it but when, & of whom, and as thou wilt giue leaue. For in the world nothing commeth to pass
b Mat. 6 26.27. Math. 10 28.29.30 either without thy counsell b, without thy prouidence, or without cause why.
1 cor. 12.6 And assuredly it is good for me, O
c Psal. 119. 71.76 Lord, that I haue been afflicted, that I may learn thy statutes c, and cast off all pride & arrogancy of minde.
d Psa. 41 23.24 and 69.29 It is good for me that I am put to shame, that I may seek comfort from thee rather then of men d. Thereby
e Ro. 11. 33 also doe I learne to stand in feare of
f Psa. 73 2.3.&c. thine vnsearchable iudgements, who punishest the Righteous as well as
1 Pet. 4.17 the Wicked f, and yet none of them

without equitie and iuſtice *g*. *g* Pſa. 99. 4 & 119. 75

I thanke thee, O Lord, for not ſparing to afflict me with euils, with bitter paines, griefe and anguiſh both within and without. None is there of all vnder heauen that can comfort me in this miſery, none I ſay is there but thou alone my God, and my Lord who art the celeſtiall curer of ſoules *h*, who both woundeſt & makeſt whole againe *i*, bringeſt downe to the graue and raiſeſt vp *k*. *h* Pſ. 147. 3 Mat. 9. 21 *i* Deut. 32. 39 *k* 1 Sa. 26. Tob. 13. 2

Thy correction is vpon me, thy rod teacheth me wiſedome *l*. Lo, moſt louing Father, I ſubmit my ſelfe to the rod of thy diſcipline *m*. Strike both my back & my neck too, that I may turne mine vntowardlineſſe after thy will. Make me, O Lord, thine humble and godly diſciple, as thou haſt right well accuſtomed to doe, that I may euen wholly obey euery commandement of thine *n*. To thee and to thy correction I commend both my ſelfe and all mine, for better it is to be puniſhed here, then hereafter *o*. *l* Pr. 29. 15 *m* Mat. 26. 34. 41 *n* pſ. 119. 71 *o* Eſa. 55. 6 Gal. 6. 9. 10

Thou knoweſt all and euery thing, yea the moſt ſecret cogitation in the heart of man, thou knoweſt *p*. Thou knoweſt what ſhal be afore it come to paſſe *q*, neither haſt thou neede to *p* Heb. 4. 1 *q* Ro. 11. 2

be informed or admonished of those things which are done in the world. Thou knowest wherein I may profit best, & what good aduersity will doe to the scouring off, as it were, the rust of wickednesse *r*. And therefore vse me euen as thou wilt *s*, and reiect mee not for my wicked life *t*, which none knoweth so well as thou, yea, to say the truth, none knoweth it but thou alone *u*.

r Wis. 3. 6
1 Pet. 1. 7
s Lu. 22. 42
t Lu. 8. 13
u Ioh 3 24. 25

O Lord, grant me to knowe those things that I should know *x*, to loue that is to bee loued *y*, to praise that which pleaseth thee, to make account of such as thou hast in price, and finally to mislike that which thou dost loath.

x Ioh. 17. 3
y Deu. 6. 5
Mat. 22. 37

Suffer me not either to iudge after the sight of the outward eyes *z* or to giue sentence according to the hearing of mine vnskilfull eares, but with right iudgement to discerne betweene things both visible and spirituall *a*, and afore all things euermore to seeke after the pleasure of thine heauenly will. For commonly the senses of men in iudging *b* are deceiued, and the friends of this world by louing onely visible things *c*, are deceiued also.

z Deu. 1. 17
1 Sa. 16. 7
Sirac. 42. 1
Iob. 10. 4
a 1 Cor. 2 10. 11. &c.
b 1 Cor. 2 7. 8
Iam. 2. 2 3
c Iob. 2. 15 16. 17

Is

Is a man so much the better as hee is greater in the opinion of man *d*? The deceitfull in praising the deceitfull: the vaine man in extolling the vaine, the blind in commending the blind: the weake in magnifying the weake, deceiueth him: & by praising vainely, hee doth verely shame him *e*. For in truth such is a man, and no more, as thou esteemest him to bee, as one *f* said right well.

d Lu. 16 19.20

e Ioh. 5.44 Ioh. 22.43

f *Francis the Minorite.*

CHAP. LVII.

That we are to exercise our selues with baser workes, when we cannot doe the best.

LORD.

MY Sonne, thou canst not alwaies abide in the most earnest and ardent study of vertue, nor continue in the higest degree of heauenly contemplation: but of force through originall corruption *a*, thou art made sometime to come downe vnto inferiour things, and to beare the burthen of this mortall life *b* though vnwillingly and with griefe. For as long as thou carriest about a mortall body,

a Gen. 3 16.17.&c. Rom. 7.14 15.&c.

b Wisd. 9 5.15

thou shalt feele the weight and heauinesse of the same c.

c Wis. 9. 15

Therefore in the flesh thou must often groane vnder the burthen of flesh d, because thou canst not alwaies without intermission continue in the study of spirituall things, and heauenly contemplations.

d Ro. 7. 24

Here then it is behouefull to make recourse vnto base & outward works, to refresh thy selfe in good deeds, and with a strong faith to waite e, till I come from an high to visit thee, and to suffer with patience thine exile f, and hunger of minde, vntill I see thee againe g, and deliuer thee from all troubles h.

e Mat. 24 46. 47 Heb. 11 13. 14. 15 Gen. 47. 9 Psa. 19. 54 g 1 cor. 15 51. &c. h Reu. 21

For I will make thee to forget thy paines, and to enioy fully the inner quietnesse i. Yea I will open vnto thee the field of the holy Scriptures, that with a ioyfull minde thou mayest begin to trauerse the way of my commandements k, and breake into these words l, The afflictions of this present time, are not worthy the glorie which shall be shewed vpon vs.

i Ioh. 16 22.

k Psa. 119. 32 l Ro. 8. 18

CHAP.

CHAP. LVIII.

That man ſhould thinke himſelfe to deſerue no comfort at Gods hand, but condemnation.

SERVANT.

O Lord, I am not worthy thy comfort, or any ſpirituall conſolation *a*. And therefore thou doſt right well *b*, when thou forſakeſt me poore wretch, and leaueſt me without comfort.

For though I ſhould poure out euen a ſea of teares, yet could I not deſerue any comfort at thine hand. That which I deſerue bee ſtripes and puniſhment; becauſe I haue ſo often ſo grieuouſly offended thee, and in ſo many things ſo greatly ſinned *c*. So that were the matter duly conſidered *d*, I am not worthy the leaſt of all thy comforts.

And yet, O gracious and mercifull God, who wilt not that thy workes ſhould periſh *e*, to declare the riches of thy goodneſſe vpon the veſſels of thy mercy, thou dooſt vouchſafe to comfort me hauing no merite, farre

a 1 Cor.15 9.10
b Pſa.115. 79.
c Luk.15 18 21.
d Pſal.69 5.13.26
e Eze.33. 11.
f Eph.1.7.8 and 2.45

g Pſ.71. 15 Lu.15.22. 23.24 beyond the maner of men *g*. Neither bee thine heauenly comforts like worldly communications *h*.

h 2 Co.1.12 & 2 Cor.7 4.5.6 But what haue I done, Lord, that thou wouldeſt impart vnto mee any ſpirituall comfort at all? Truly that

i Ro.11.5 6.&c. I remember, I haue done no good at all, but alwayes haue bene both prone

k Gen.6.5 and 8.21 Ro.3.9.20 vnto ſinne *k*, and ſlowe to repent. And this is ſo true, as if I ſhould denie it, both thou wilt finde me a lyar, and no man dare ſtand to excuſe

l Iob.9.2 &c.32. mee *l*.

m Mat.25 41. By my ſinnes what haue I merited but hell and euerlaſting fire *m*?

n Lu.15.1. and 18.13 And therefore I playnely, and indeed confeſſe, I am worthy all reproch and contempt, and moſt vnworthy to liue among thy ſonnes & ſeruants *n*.

o Pſa.32.5. And albeit I can hardly be brought to do it; yet becauſe it is true, I will confeſſe againſt my ſelfe my wickedneſſe *o*, that ſo the ſooner I may obtaine mercy at thine hand.

p Pſ.52.11 & 40.11.12 &.51.1.2.3 But what ſhall I, ſinner that I am, full of all manner of ſhame and infamie, what ſhall I ſay? Surely I haue nothing to ſay, but euen this: I haue ſinned, Lord: I haue ſinned, take mercie on me *p*, forgiue me: ſuffer me yet

a

awhile to bewaile my wretchedness, before I passe ouer into the land of darknesse, couered with the shadow of death *q*.

For what else doost thou of a guiltie & miserable man require, but that hee afflict and humble himselfe for his sinne *r*?

For of true repentance & humbling of the mind, ariseth hope of pardon *s*: the troubled conscience is reconciled vnto God *t*, the fauour of God which was lost is recouered *u*, man is preserued from the vengeance to come *x*, and with an holy kisse, both GOD and the sorrowfull soule doe meet together *y*.

I say, the vnfained repentance for sins committed is the accepted sacrifice vnto thee, O Lord, sauouring more sweetly in thy Nostrils, than doth the perfume of frankencense *z*.

This is the sweet oyntment which thou, who neuer despisest the troubled and humbled minde of man *a*, wouldest shouldest bee poured vpon thine holy feet *b*. This is the place of refuge against the rage of the enemy *c*, here it is amended and washt away whatsoeuer else where was polluted, and defiled *d*.

q Iob. 10 11. 22.
r Ezec. 18. 21. 22. and 32. 14. 15
s Psa. 32. 5. and 15. 17.
t Heb. 9. 14
u Zac. 1. 3.
x Mat. 3. 7.
y Lu. 15. 20
z Ps 51. 16
a ps. 147. 19
b Lu. 7. 36 3. 28.
c ps. 138. 6. 7.
d ps. 51. 2 1 Cor. 6. 12

CHAP. LIX.

Men outwardly minded, find no fauour before God.

LORD.

a Io.14.27 and 16.33 Phil.4.10. 11.12.

SOnne, my fauour is more precious, than that it will meddle with outward things, & earthly pleasures *a*.

b Lu.9.23 Ioh.18 54

Wherfore thou must cast off whatsoeuer is a let thereunto *b*, if thou wouldest bee replenished with the same.

c Mat.6.6 and 14.23 d Lu.18.2. 3.&c. 1 Thes.5 17.18

Leaue company *c*, loue to dwell by thy selfe alone; auoyde communications; but poure out godly praiers before the Lord *d*, that thy minde may bee stirred vp vnto godlinesse & kept from sinne.

e Lu.9.59 1 Ioh.2 15 16.

Despise euen the whole world, and prefer the calling of God before all outward things *e*. For doubtlesse thou canst not both serue mee, and delight in transitory things too *f*.

f Mat.6.24 g Luk.9 23.25.&. 14.26.34 Iohn 12 25.26

Thou must leaue thine acquaintance, and deare friends *g*, and call away thy mind from all worldly pleasure *h*. So doth Peter admonish the disciples of Christ, that they be-

h 1 Ioh.2 15.16

haue

haue themselues in this world as pil- i 1 pe.2.11
grimes and strangers i. k Gal.6.14

O with what a faith and confidence Rom.8.35
shall hee die, who is not kept backe 36
with the desire of any earthly thing k? Phil.3.20

But no sicke man can haue such a l Rom.8.5
minde, neither doth the carnall man 1 Cor.2
perceiue the liberty of him who is 14.15.16
spirituall l.

But if he will become spirituall, hee
must renounce both strangers, and m Ma.10.37
nigh friends also m, and take heed of n Ro.7.3
none more than of himselfe n. 1 cor.5.14

If thou hast perfectly subdued thy o Mat.8.35
selfe o, thou shalt with more ease van-
quish other things. For that is true
victory, to triumph ouer a mans
selfe.

For hee who hath his minde so in
subiection, that both his desire obey-
eth reason, and his reason fulfilleth
my commandements in all things, is
doubtlesse both a conquerer of him-
selfe p, and also a Lord of the world q: p Mat.5
to which toppe of perfection, if thou 38.39
wouldest clime, thou must manfully q Ro 8 3
begin, and lay the axe to the stumpe r, r Mat.3.10
so to cut off euen by the roote all hid-
den and immoderate loue, both of
thy selfe and also of euery priuate and
carnall good thing.

For

For of this immoderate selfe loue, only dependeth almost all that a man must vtterly root vp *s*: which vice being once subdued, great peace and perpetual quietnesse will ensue *t*.

But, for that few do endeauor perfectly to mortifie *u*, and altogether to forsake themselues *x*, it commeth to passe that many doe remaine snarled within *y*, and cannot in spirit rise aboue themselues.

But hee that freely would liue with me, must mortifie and slay all wicked and intemperate affections of his minde *z*, and stick to nothing created ouer-greedily.

s Mat.7 3.4
t Ma.11 29
u Ro.6.3 Col.3.5
x Eph.4 22.23.24
y Iam.4.1 2.3
z Gal.5.19 20.21
a 1 Ioh.3 15.16 Phi.3.7.8 2 Cor.7 29.30.31

Chap. LX.

The diuerse working of Nature and of Grace.

LORD.

MY Sonne, consider diligently the diuerse motions betweene Nature and Grace. For after so subtle, and contrarie a manner their motions be, that hardly they can be discerned, but of the spirituall and illuminated man *a*.

1 cor.2.4

All

All men couet indeede that which is good, yea and pretend a colour of goodnes in their deeds and sayings: therfore vnder the shew of that which good is, many are deceiued.

Nature is crafty, and carrieth away, entrappeth & deceiueth many a man, yea and it would alwaies bee the end of action *b*: but Grace dealeth simply, and declineth from all kind of euill, vseth no deceit, doth all things plainely for Gods sake, and resteth in him vnto the end *c*.

Nature refuseth to die *b*, to be kept downe, to be ouercome, to be in subiection, and to be kept vnder: Grace studieth to be mortified *e*, striueth against appetite *f*, coueteth to bee brought in subiection, & to be ouercome *g*, will not vse her liberty, loueth to be kept in awe, will not Lord ouer any *h*, but is ready euermore to hue, to abide, to be vnder God, yea, and for Gods cause humbly to obey euery man *i*.

Nature seeketh after profit *k*, and considereth what lucre may bee gotten by another: but grace doth note rather what may benefit others *l*, than profit her selfe.

Nature is glad when shee is had in honour

b Ro. 1.20 21.& 10 3.4
c 1 co.13.1 2. & 1 cor. 15.30.31 32
d Mat.16 69.70 Luk.22.55 56.57 Ioh. 21.18
b Rom.7.15 16.&c.
e Gal.6.14
f Rom.7 22.23
g Eph.5.6 1 Pet.2 11.12
h 1 Cor.6 12.13
i 1 Cor. 13 3.&c.
k Mat.9.21 22
l 1 cor.9 12.15.& 1 co.10.33
Col. 3.1.2

m Io.5.44 and 12.43 Act.1.2 honor, & cõmended among men m: but grace ascribeth all glory & praise vnto God n.

n 12.12.&c. m 1 co.10.1 Col.3.17 Act.14.13 14.15 o Lu.18.18 Nature feareth reproach and contempt o, but grace is glad to be rebuked for the name of Christ p.

p A.5.41 Mat.5.10 q Mat.15 8.18 r 1 Cor.15 30.32 Nature loueth ease and quietnesse of body d: Grace cannot be idle, but willingly setteth her selfe to labour r.

1 Cor.11 23.24 s Lu.16.19 t Phi.4.11 12. Nature seeketh after curious and goodly, and abhorreth from base and grosse things s. Grace is delighted with simple and base things, despiseth not rough, neither refuseth to put on old rags t.

u Lu.12.16 17.&c. x Lu.12 22.23 Nature respecteth transitory things u, reioyceth at worldly gaine, fretteth at losse, and at euery despite full word is out of quiet: but grace hath respect vnto heauenly things, cleaueth not to the world x, at losse

y 1 co.13 7 z Mat.5.11 a Mat.6.20 is not troubled y, nor disquieted at sharpe words, because her treasure is repосed in heauen z, where nothing perisheth a.

b 1 co.6.9 c 1 co.13.4 d Ac.10.33 Nature is couetous, and more glad- ly taketh than giueth b, louing priuate gaine: but grace is bountifull, and liberall, shunneth priuate commoditie, is content with little d; iudging it better to giue than to receiue.

Nature

Nature is bent vnto the world *e*, vnto the flesh, vnto vanity & to vagaries: but grace allureth vnto God, and vnto well doing, biddeth all creatures Farewell, flyeth the World, abhorreth the desires of the flesh *f*, abstaineth from idle gadding, & blusheth to be seene abroad.

e Gen.6. 5.
f Ioh.1.15 16. 1 Co.7.31

Nature seeketh outward solace, by whose allurements it may bee delighted *g*: but grace seeketh comfort at God alone, and delighteth her selfe in the chiefe good *h*, aboue all visible things.

Gala.5.19 20
g Luk.15. 13.
h 1 cor.1.3

Nature doth all for gaine, nothing frankly, and still looketh either for as good a rewarde or greater, and hopeth either for praise or for fauour in respect of benefits bestowed: finally, it coueteth to haue her deedes, and gifts to bee greatly accounted of *i*: but grace hunteth after no worldlie thing, neither looketh for any recompence besides God alone, nor yet coueteth more temporall things than are necessary for the attainement of euerlasting life *k*.

i Mat.16.2
k 1 Tim.6. 7.8.

Nature glorieth in the multitude of friends and kinsfolke, and boasteth in the nobility of stock, & ancestors: fauoureth the mighty, flattereth the weal-

wealthy, and loueth her equals: but
l Mat. 5 44.45 Grace loueth euen her enemies l, braggeth not of many friends, neither yet respecteth the place or stock
m Io. 8. 33 whence shee was borne m, vnlesse the greater vertue & godlines florished there. This grace fauoureth the poore more thē the rich, lamenteth the case of the innocent more than of the mighty, delighteth in the true, not in the deceitfull, and alwayes exhorteth
n 1 Cor. 12 13. good men to follow chiefly the most excellent gifts n, and to expresse the
o Eph. 5. 1 Sonne of GOD in their manners o.

p Mat. 6. 32 Nature quickly complaineth of
q Ro. 8. 25 want and pouerty p. Grace constantly endureth need q.
1 co. 11. 27
r 1 co 13. 10 Nature referreth all to her selfe, &
Col. 3. 17. striueth and contendeth for her selfe:
s Iam. 1. 18 but grace referreth all things vnto the
1 Ioh. 3. 9. glory of God r, whence shee sprang s,
Ioh. 1. 12 13. ascribeth no goodnes to herselfe, is
1 Cor. 13 4.5.6 not arrogant t, nor contentious, neither yet perferreth her owne opinion before others, but in all study and searching of the truth submitteth her selfe to the wisedome, and iudgement of God.

Nature coueteth greedilie to knowe, and heare newes, and secrets,

crets, loueth outwardly to appeare; & to try much by the senses: & finally desireth to be knowne, & to doe such things as may bring her fame and glory in the world *u*.

But grace seeketh not after newes and curious knowledge *x*; both because it proceeds altogether from the old corruption of man *y*, and also for that indeede there is no newe or durable thing vpon earth *z*. And therfore it teacheth men to abstaine from foolish pleasure *a*, to shunne vaine glory *b*, modestly to conceale such things as seeme praise-worthy, and to be had in admiration for their excellence *c*; and of euery thing, and knowledge to get profit, and to seeke the glory of God *d*. Finally, shee desireth to haue neither herselfe, nor hers to be praised *e*; but God, who of meere good will imparteth all things vnto vs *f*, to be thanked for his benefits *g*.

This grace is a light set aboue nature, & a certain singular gift of God, a note proper to the elect, and pledge of euerlasting life *i*, which lifteth a man from earthly to the loue of heauenly things *k*, & of a carnall makes a spirituall man *l*.

u Ioh.5 44 and 12.43
x Eccl.3 Mat.6.1.5 16.
y Gen.6.5
z 1 co.7.3.
a 1 Ioh.2.15 16.17
b Ier.9.23. Gal.5.25
c 1 co.13.4
d Col.3.17
e 1 Cor.4 6.7.
f Iam.1.17.
g 1 Thes.5 18.
h col.3.12
i Ro,8.12.
k 1 cor.2 10.11.&c.
l Gal.4.6

And

And therefore the more nature is
h 2 Cor. 4 16. 17. 18 pressed downe, and tyed vp, the more grace is inspired *h*, and the inner man
l Eph. 4. 22 23. 24 col. 3. 9. 10 with newe gifts after the image of God is renewed euery day *l*.

Chap. LXI.

Of the corruption of Nature, and power of Gods heauenly grace.

SERVANT.

O Lord, my God, who hast created mee after thine owne Image
a Gen. 1 26. 27. and 5. 1 *a*, giue me such grace (which is most excellent and necessary vnto saluation as thou hast shewne *b*) that I may
Wisd. 2. 23 Eccl. 17. 1. 2 subdue my wicked nature, drawing mee alwaies vnto sinne and destruc-
1 cor. 11. 7. tion.
Col. 3. 10. For I see in my flesh the law of
b Lu. 9. 23 sin, rebelling against the lawe of my
c Gen. 6. 5. minde *d*, and leading mee captiue to
d Ro. 7. 23 the satisfying of my desire in many things, so that without the assistance of thy most heauenly grace, poured zealously into my mind, I am vnable to resist the assaults thereof.

Yea Lord, I lacke thy grace, and that much grace of thine, whereby my

my nature prone vnto all impietie, euen from my youth *e*, may be subdued and ouercome. For nature beeing fallen through the offence of the first man, and defiled through sinne, the punishment thereof hath redounded vnto all mankinde. So that nature which at the first thou diddest make good and righteous, is now counted for the sin & infirmity of the corrupt nature, in as much as the motion left vnto it, tendeth alwaies vnto euill, & inferiour things *f*. For, as touching that little power which abideth in the same *g*, that is like a certaine sparkle raked vp in the ashes.

This is that naturall reason, enclosed about with blacke darknes, yet so that somewhat still it can discerne, and iudge betweene good and euill, betweene truth & falshood *h*, although it haue no power to fulfill that which in alloweth *i*, neither enioyeth a perfect light of the truth *k*, with soundnesse of her affections.

Hence, O my God, it is, that as touching the inward man, I am delighted with thy lawe *l*, knowing that thy statutes are good, righteous, holy *m*, and that they reproue euill and wickednesse, and teach what is to bee auoi-

e Gen.8.28 Mat.15.19
f Wis.9.25 Rom.7.14 15.18
g Ioh.1.9 2 pet.1.19
h Rom.7 14.15.&c
i Phi.1.13 2 cor.3.5
k Mat.6 12.24
l Ro.7.22
m 1 Tim. 1.8 Rom. 19.2 13.18

Rom.7.23 auoydeſt. But in my fleſh I ſerue the
28 law of ſinne, whilſt I obey the appe-
tite more than reaſon.
Hence it is, that to will is preſent
with me, but alas I find no meanes to
n Pſa. 104 29 perform. Hereof it is that oftentimes
o Ro. 7.15 I purpoſe to do many things wel: but
p Wil.9.15 becauſe thy heauenly fauour is wan-
q Phi.2 13 ting *n*, which may helpe mine infir-
r Io.15.4.5 mitie, by a little reſiſtance I ſlide
ſ Phi.4.13 back and tire. Yea, hereof it is, that
t Ro. 5.20 I know indeed the way of righteouſ-
21. neſſe, and ſee as in a glaſſe what my
u Ro. 3.20 Gal.2.16 dutie is *o*, but through the weight of
my ſinne *p*. I haue no power to ariſe
vnto perfection.
Rom.11.6 *x* Rom.11 17.18 *y* 1 Cor.1 19.20 *z* Luk.12 16.17.&c. & 16.12.13 *a* 2 Sa.14 25.&.2 Sa. 18.9.10 *b* 1 Sa.17 4.5.&c. *c* Act.12 21.22.23

O Lord, how greatly do I lack thy
grace both to begin what good is, &
alſo to proceed throughly in good-
neſs *q*! For without it can I doe no-
thing; through the helpe thereof I
can doe all things in thee *ſ*.
O heauenly grace indeed *t*, without
which, neither the merits of man *u*,
nor the gifts of nature are of price *x*.
O Lord, without thy grace neither
learning *y*, neither riches *z*, neither
beauty *a*, nor ſtrength *b*. nor wit, nei-
ther eloquence *c*, is of any waight be-
fore thee.
For the gifts of nature are common
to

to the wicked as wel as to the good *d*, but grace is a gift peculiar only to the elect *e*, which whoso haue, are counted meet and worthy eternall life. Finally, it is so excellent, that without it neither the gift of prophecie, nor the working of miracles *f*, neither the profound knowledge of secret things is any thing worth yea neither faith, nor hope, nor any other vertues are accepted in thy sight without loue & grace *g*.

O blessed grace, which makest him rich with vertues, who is poore in spirit *h*, and him humble of minde, who is rich for goods *i*: Come, com down to mee, fill me earely with thy comfort, that my mind for wearinesse and hunger doe not faint.

O Lord, I beseech thee, impart thy grace vnto me *k* that is sufficient for me *l*, though I haue nought else that nature would require. Yea, I protest if that be with me, I wil dread no tentation nor trouble what soeuer *m* that is my strength *n*: that bringeth counsell and helpe *o*: yea it is both mightier than all enemies *p*, and wiser than the prudent *q*.

It is the mistresse of truth, the teacher of discipline, the light of the mind *r*, the

d Ier. 9.23 Psa.73.13
e Ro.11.56
f Mat.7.22
g 1 cor. 13 1.&c.
h Mat.5.32
i Ro.11.20
k Luk 1 30 48
l 2 co.12.9
m Psa 2.34 Rom.8.31
n Psa.13.2
o Psa. 10.1
p Ro.8.31
q 1 cor.1 19.20
r Mat.11 4.25.26 Luk.10.21

the comfort in affliction, the expeller of sadnesse, the remoouer away of
f Psa. 83.4 7.19 care f, the nourisher of religion, the mother of teares: at a word, without it what am I but withered wood, and a roote most vnprofitable, and to be
g Iob. 15.4 5.9 cast away g?

Wherefore, O Lorde, let this day Grace both go afore, and also follow me, whereby I may continually apply my selfe vnto well doing, through Iesus Christ thy sonne. Amen.

CHAP. LXII.

That we ought to deny our selues, and to imitate Christ, by the crosse.

LORD.

a Lu. 9.23 b 1 Cor. 4 16 THe more thou leauest thy selfe a, my sonne, the nigher thou commest vnto me b.

As outwardly to couet nothing, causeth inward peace, so inwardly to forsake ones selfe, ioyneth man to
c Lu. 9.4 God c.

d Mat. 9.9 and 19.27 e Ioh. 2.19 22 f Ioh. 18.6 My mind is, that thou learn a perfect denial of thy selfe in my will, & that without all contradiction or muttering d. Follow thou mee e, I am the way, the truth and the life f.

With

without a way men walke not, without a truth men knowe not, without a life they liue not. I am the way wherein thou must walk, the truth whereunto thou must stick, the life for which thou must hope. I am the way inuariable, the truth infallible, the life euerlasting. I am the right way, the cheefest truth, the true life, the blessed life, the life vncreate.

If thou goe forward in my way, thou shalt knowe the truth, and the truth shall so make thee free *g*, that thou shalt attaine vnto euerlasting life. *g* Ioh.8. 32.36

If thou wouldest enter into life, keepe the commandements *h*. If thou wouldest knowe the truth; beleeue mee *i*. If thou wouldest be perfect, sell all *k*. Wouldest thou bee my disciple? then deny thy selfe *l*. Wouldest thou attaine vnto a blessed life? then despise the life present *m*. Wouldest thou be extolled in heauen: then debase thy selfe on earth *n*. Wouldest thou raigne with me? then suffer with me *o*. For onely the seruants of the crosse doe find the way of happinesse, & of a true life *p*. *h* Mat.19. 17. *i* Ioh.8.31. *k* Mat.19.21 *l* Luk.6.23 *m* Ioh.12. 25. *n* Lu.18.14 *o* 2 Tim.2 12. Rom.8.35 *p* Act.14 22.

SERV. O Lord Iesu Christ, for as much as thy way is narrow *q*, & odious *q* Mat.7. 13.14

r Ioh.15 odious to the world r, giue me grace
18.19.20. with thee to despise the world s. For
s 1 Ioh.1 neither is the seruant greater then the
15.16.17 Lord, nor the Disciple aboue the ma-
t Mat.10.24 ster t.
Luk.6.40 Let thy seruant be exercised in thy
Ioh.13.16 way, because therein my saluation, &
and 16.20 true holinesse doth consist u. Whatso-
Psa.119.6 euer I read, or hear without the same,
u Psal.25 can neuer fully recreate or delight
12.14. me x.
x Psal.119 LORD. Sonne, seeing thou hast
14.103. read and knowest all these things,
111.127 blessed shalt thou bee, if thou fulfill
y Math.7 them. He that vnderstandeth and ful-
24.25 filleth all my commandements, lo-
Iam.1.25 ueth mee, and I will loue him again y,
z Io 14.22 and reueale my selfe vnto him, and
bring it so to passe, that hee shall sit
with me in the kingdome of my Fa-
a Math.22 ther a.
34. SERV. Grant therefore Lord,
that what thou hast said and promi-
b Psal.89 sed, may come to me b.
28.33 From thine hands I haue receiued
the crosse: I will beare the same euen
to the death, as thou hast enioyned
c Lu.21.19 me c.
Doubtlesse the life of a true Chri-
stian, is the crosse, but that is the way
d Act.14.22 into heauen d: neither backward, nor
from

from our course we may not goe *e*.

Fight bretheren, let vs proceed together: Iesus will be with vs *f*, for Iesus sake we haue taken this crosse vpon vs, let vs preseuere in the crosse for Iesus sake *g*. He will help vs, who is our captain and goeth afore vs *h*.

Loe, our king goeth in before vs, fighting on our behalfe *i*. Let vs follow manfully *k* let no man bee dismayed? let vs euen valiantly appoint to dye in battell, neuer let vs staine our honour by flying frō the cross *m*.

CHAP. LXIII.

That wee should take heede of despaire, though we fall sometime.

LORD.

Sonne, patience and repentance in aduersity *a*, doth more please mee then much ioy, and deuotion in prosperity.

Why art thou vexed with so small a thing spoken against thee? the which were it greater should not mooue thee *b*.

Care not for this, it is no new thing nor the first *c*, and shall not be the last if thou liue longer.

e Lu.9.6. 2
f Mat.28. 20.
Ioh.18.22
g Mat.11
Iohn 15 19.20
1 Pet.2 21.22.23.
h Phil.2.5. 6.7.8
i Heb.12 1.2.3.4
Reu.17.14
k Psa.27.1
l 1 Ti.1.18
1 Ti.6.12
2 Ti.2.3
m Lu.6.23
Esa.30.15
Lu.25.19
a Iam.5.9
b Mat.5.11
c Heb.12.3
1 Pet.2.21 22.

Thou art man good enough, while
d Mat. 26 33. 35. prosperity doth last *d*, yea thou canst
Lu. 22. 33. giue counsell also to others, and en-
courage them with words: but when
suddain aduersity is at hand, thou art
straightway without both counsell &
e Mat. 26 69. 70 courage *e*.

Weigh what thy frailty is, of which
Luke. 22 56. 57 thou hast proofe oftentimes in little
f Psa. 119 67. 71 chances. Notwithstanding, these and
Prou. 3 11. 12 such like, are good for thee *f*.

Heb. 12. 7. 8. 9 Cast these things out of thy mind
as thou knowest thou shouldest doe:
and if they touch thee, endeuour that
they neuer ouerthrow thee, nor ouer-
trouble thee: at the least wise beare
g Rom. 12 11. 2 them patiently *g*, if thou canst not
ioyfully.

Now if thou heare such things a-
gainst thy will, and conceiuest indig-
nation thereat, bridle thy selfe and
take heede that nothing slippe out of
thy mouth, whereby the little ones
h Mat. 18 6. 7 may be offended *h*. So will both this
Mar 9. 42 perturbation of thine quickly bee set-
Lu. 17. 1. 2 led, and thy griefe of mind, through
the returne of Gods grace, be turned
into ioy.

I yet liue, saith the Lord, ready to
i Ps. 50 15. Esay 49. 8 helpe and extraordinarily to com-
fort thee, if thou call vpon me *i* religi-
ously

ously in faith *k*. k Mat. 21.2
Iam. 1.6

Be thou patient, and prepare thy selfe to greater troubles *l*. Thou must not therefore be out of hart, though thou see thy selfe greatly to be afflicted, and tempted grieuously *m*. Thou art a man, no God; neither Angell, but flesh. l Psl. 27.14 & 21.3.4 1 Cor. 16 13.14 m Iam. 1.1

Thinkest thou alwaies to abide in one and the same state of godlines? when neither the Angels in heauen *n*, nor Adame the first man in Paradise *o* could, for both fell quickly? n Iob 4.18 2 pet. 2.2.4 Iude 6

I am he, who will both strengthen the mourners with health *p*, and exalt vnto my dignity such as acknowledg their owne weakenesse *q*. o Gen. 3.17 p Psl. 113.7 q psl. 145.16

SERV. O Lord, for thy wordes more sweet to mee than hony, & the hony combe *r*, I thanke thee. Luk. 1.52 r Psa. 119 103

Alas, in such calamity and troubles what should I doe, diddest not thou strengthen wee with this ghostly speech *s*? s Psa. 119 92

So that at length I may come vnto the Port of saluation, what skilleth it what and how great things I indure *t*? t Ro. 8.18

O Lord grant me a good end, and a blessed departure out of this life. O my God, remember me *u*, and guide u Luk. 23 35.36 42

me the right way into thy kingdome, Amen.

Chap. LXIIII.

That high matters and secret iudgements of God should not bee searched after.

(˙·˙)

OF hard matters, my Sonne, and of the secret iudgements of God, Take heed thou dispute not *a*. I say, reason not either why this man is so reiected, or that man in such fauour *b*, why this man is so miserably afflicted, that man so highly aduanced.

a pro.25.2 Eccl.3.22 23.24
b Rom. 11 18.19

These things are beyond the reach of man, neither is any reason or disputation meet enough to search out the counsell of the Almighty *c*.

c Esa.40 28

Therefore, when either the enemy doth bring these things into thy mind, or else some curious fellowes inquire of thee, answer with the prophet *d*, Righteous art thou, O Lord, and iust are thy iudgements. Againe say *e*, The iudgements of the Lord are true, they are righteous altogether.

d Psa.119 137
e Psa. 19.5

For my iudgements are to be feared

red, not to be discussed, in as much as they are aboue the capacity of man *f*. *f* Ro.11.33

Doe thou neither enquire, nor dispute touching the merits of Saints, who either was more holy in the world, or is more glorious in heauen. For these things oftentimes breede strife and vaine contentions *g*, yea & moreouer they nourish pride & ambition, whereof spring enuy and discords *h*, while one doth proudly contend one to be more holy and religious than another. *g* 1 Ti.6.4 *h* 1 Tim.6 4.5

The desire to learn & to finde out these things gets no profit at all: but displeasure of the saints. For I am not the God of dissension, but the God of peace *i*, which peace consisteth in true modesty *k*, not in arrogancy of minde *l*. *i* 1 Cor.1 14.33 *k* Mat.11.29 *l* Esa 57.21

Some through good will are more inclined towarde these than towarde those, but that do they rather of humane affection, then of heauenly *m*. *m* 1 Cor. 3 3.4.5

I am he who made all the Saints *n*, who haue endowed them with gifts *o*, and exalted them to glory *p*. I know what euery one hath deserued, I preuented them with most liberall blessings *q*, I before the world began, foreknew who were to bee loued *r*, I *n* Gen. 2.9 *o* Iam.1.17 *p* Ioh.17.22 *q* Psa.21.3 Mat.5.45 *r* Ro.8.28 29.33 2 Tim.1.9

[e] Ioh. 15 16 [f] Ro. 8. 30 [g] Ier. 3. 31 [h] Ioh. 6. 44 [i] Heb. 11 32. 33. 34 [k] Psl. 94. 19 [l] 2 Cor. 1. 7 [m] 1 Cor. 4. 4 5. &c. [n] Phi. 1. 12 13. 14 and 2. 31 [o] 2 Tim. 2 12 [p] Reu. 2. 26 [q] Ma. 19. 30 [r] Mat. 5. 45 [s] 1 Tim. 2. 4 [t] Psa. 148 1. 2. &c. [u] Ro. 8. 30 Eph. 1. 4. 5 [x] 2 Ti. 1. 9 [y] Mat. 10 40. & 18. 10 & 25. 45 [z] Lu. 10. 16 [a] Ro. 12. 4 Ex. 32. 32

chose them out of the worlde *e*, not they me: I of my great fauour called them *f*, and drew them *g* mercifully vnto me, I ledde them through manifold tentations *h*, and powred most singular comforts vpon them *i*: I gaue them power to perseuere *k*, and crowned their patience *l*, I knowe both the first and last *m*, I loue all men most wonderfully *n*, I am to be praised in all my Saints *o*, and in each of them honoured and glorified, who haue so gloriously exalted such as I did predestinate *p*, and that without any merites at all which they had done *q*.

Therefore whoso despiseth euen the least of my seruants, doth not honour the great *r*. Because I haue made the small as well as the great: so that hee who derogates from any of the Saints, derogates from me, and from all the partakers of the celestiall kingdome *s*.

For all are one through the band of loue, they all think one thing, they minde one thing, and they loue all as one *t*.

Yea, which is farre more strange, they loue me more than themselues; or any merites of their owne *u*. For being

being rauished aboue themselues, & carried away from all selfe-loue, they proceed wholly into the loue of mee, so that nothing can either turne them away, or keep them down *k*. For being full of eternall truth, they burne with the fire of loue vnquenchable.

Let therefore carnall and fleshly men, who know nothing but how to loue their priuate ioyes *l*, surcease frō prating about the state of the godly *m*. For they adde vnto, and diminish from their praises according as in affection they are inclined, not as pleaseth the eternall truth.

Many are ignorant, but they especially, who beeing smally enlightened, can seldome loue any man with a perfect spirituall affection of loue *n*.

Some through naturall & humane affection are inclined toward these men, and toward those, and as they thinke of earthly, so they iudge of heauenly things *o*.

But vnspeakeable is the difference betweene those things which vnperfect men doe dream of, and betweene that which men spiritually enlightened from aboue *p*, doe behold *q*.

Therefore my sonne, wade not curiously

k Rom.5 3.4.5 Rom.8.35 36

l 1 co.13.5

m 1 co.3.14

n 1 Iohn 2 9.10.&c. *o* Wis.9 13.14.15 Iohn 8.15. Iohn 3.3 4.5

p Ti. 3.16 2 Pe.1.21

q Mat.13 11 Ioh 2.23 2 Cor.2 14.15.16

riously in those matters, which passe the reach of thy wit: but bend thy whole studie, that thou maiest bee
Ezech. 3 found the least in the kingdome of
22.23.24 God *s*.
Mat. 5.3 Now in case a man knew who were eyther more holie for zeale, or in place more honorable then the least in the kingdome of heauen, what good would that knoweledge bring him, but onely to make him the more
Eccl. 2.13 humble in my sight thereby *t*, and to breake the oftner into the praise of my name?

Hee pleaseth God better that thinketh how great his sinnes, and how
Mat. 18 little his vertues are *u*, and how far he
.2. is from the perfection of godly men, then hee doth which disputeth about the highnesse & basenes of the Saints of God.

They glory not of their owne merits, in as much as they ascribe no goodnes to themselues, but confess
1 Cor. 4. that whatsoeuer they haue, commeth
.7. from me *x*, who haue giuen them all
Ia. 1.17 things *y*, of mine infinite mercy and loue.

psal. 16. 11 And they for their parts are filled
ohn 16 with such fulnes of the Godhead, and
2.33 ioy *z*, that they lacke no glory nor felicity at all. The

The Saints the more brighter in glory, the more humble are they *a*, & the nigher and dearer to mee. Therefore shall you find it written, that they cast their Crownes before the throne of God *b*, and with faces toward the ground before the Lamb *c*, worshipped him who liueth for euer and euer.

a 2 cor. 12. 4.5.10.11

c Reue.5 8.12.13

Many reason who is greatest in the kingdom of God *d*, which neuer reckon whether they bee themselues to be counted in the number of the least.

d Mat.18.1 Mar.9.32. Luk.9.46

In heauen to bee euen the least is a great thing, where all bee great. For all both shall be called *e*, and are *f*, the children of God.

e Mat.5.9 Mat.6.9

Hee that is least shall become as a thousand *g*, and hee that is an hundred yeares ould, being a sinner shall die as a young man *h*.

f Mat.13.38 Mat.25.34 *g* Esa.60 *h* Esa.65

For when the disciples demanded who in the kingdom of heauen shold be greatest, they had this answer made them *i*: except ye be conuerted, and become as little children, ye shall not enter into the kingdome of heauen. Whosoeuer therefore shall humble himselfe as this little Childe, the same is the greatest in the Kingdom of heauen. 12.

i Mat.18

Woe then to them who disdaine to humble themselues with little ones. For the gate of the kingdom of Heauen is too lowe for them to enter in thereat *k*: woe also to the rich *l*, who haue their comforts in this world. For they shall stand howling without *m* when the poore are entred into th, kingdome of God.

k Mat.7.13
l Lu.6.24
m Mat.25 41 Lu.16.23 24.

But ye meeke ones *n*, reioyce; and bee glad yee poore: For yours is the kingdom of God *o*, obeying or walking in the truth.

n Mat.11 29.
o Mat.5.3

Chap. LXV.

That all our trust and confidence must bee fixed on GOD alone.

SERVANT.

OMy Lord, wherein is my hope fixed in this life? or what is my greatest comfort *a* of all things which are any where vnder the cope of heauen? It is thou my Lord and GOD, whose mercy is infinite.

a Ps.100.6 Ps.103 11 Isa.21.23 Eccles.18 1.4.5 Psal.104

Whē was it with me either well, if thou wert absent? or ill, if thou wert present *b*?

b Psal.16 7.28.29

Doubtlesse I would choose to bee rather

rather poore for thee *c*, than rich without thee *d*: and rather with thee to be a pilgrime on earth *e*, than without thee to possesse heauen *f*.

Where thou art there is heauen *g*, where thou art not, there is hell, and destruction *h*.

Thou alone art the thing which I desire *i*: therfore need haue I to sigh, to cry, to pray vnto thee.

Finally, I can trust none, that can duly assist mee in my troubles, but thee alone my God: thou art mine hope *l*, thou art my confidence, thou art my comforter in all things most faithfull.

All men seeke their owne *m*, but thou desirest nought but my welfare and profit *n*, and turnest all things for me to good.

In that thou layest me open to tentations and troubles, it is all together for my profit *o*. For thy wont is a thousand waies to try such as thou louest *p*. In which triall thou oughtest no lesse to be loued and praised, than if thou didst replenish me with all celestiall comforts *q*.

Wherefore, in thee my Lord, and God, I place all mine hope, and confidence *r*: on thee, doe I lay all my

c Mat. 5.3
d Lu. 6. 21
and 16. 24
e Lu. 9. 58
f Esa. 14. 12
g Psa. 11. 4
h ps. 104. 9
i ps. 119. 1.
and 47. 1
k ps. 50. 2
and 121.
l Psa. 10
18. 2
m Phi. 2.
n Eze. 18
31. 32
o Psa. 119
67. 71
p wis. 3. 5.
Ioh. 7. 18
Ex. 20. 18
Deut. 13
1. 2. 3
Heb. 12
3 4. 5
Act. 14. 2
q Ro. 8
r psa. 31
and 71. 1

UMI

Pſa.61.2 my calamities and troubles *f*. For
nd 62.7 without thee whatſoeuer I behold is
Pſa.102 all fraile and tranſitory *t*.
4.25.26 For neither can friends profit *u*,
Mal.3.6 nor ſtrong men helpe *x*, nor wiſe men
Heb.1.10 counſell well *y*, nor learned bookes
1.22 comfort *z*, nor riches ſaue *a*, nor ſe-
pſ.118.8.9 cret places hide *b*, vnleſs thou be pre-
2.Mac.15 ſent and helpe, ſtrengthen, comfort,
5.26.27 inſtruct, and keepe.
ſa.33.16 For whatſoeuer ſeemes to belong
7 to the attainement of peace and feli-
Pſa.1.2 ty, without thee is nothing, & brings
.&c. indeed no felicity at all *c*.
2 co.1.20 So that thou art the chiefeſt ende,
Lu.16.22 the perfection of life, and the pro-
pſ.147.1 foundneſſe of ſpeech, in thee to truſt
pſ.134.29 aboue all things is the chiefeſt com-
oſ.13.10 fort of thy ſeruants.
On thee doe I looke *e*, in thee do I
1 Cor. truſt *f*, O my God, & father of mer-
25 cie *g*.
Pſa.25.1 Bleſſe, make my ſoule holy with
Pſa.31.1 celeſtiall happineſſe, that it may bee
d 71.1 thy ſacred habitation, and ſeat of e-
cor.1.3 ternall glory, a Temple pure from all
1.cor.3 filthineſſe *h*, which may not offend
.17 the eyes of thy maieſty.
Cor.6 O Lord, according to the greatnes
.20 of thy mercy, and according to the
ſa.54.1 multitude of thy compaſsions *i* look
vpon

vpon me, and heare the ſupplication of thy poore ſeruant *k*, liuing farre off a baniſhed man in a ſauage countrey *l*.

Protect, and keepe the ſoule of thy poore ſeruant *m*, among ſo many dangers of this mortall life, and bring me by the conduction of thy fauour into the countrie of eternall glory *n*, through the way of peace *o*: Amen.

k Pſa. 54.6
l Gen. 47.9
He. 11.13
14.15.16
m pſa. 71.3
n Re. 11.23
o Lu. 1.79

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1. Tim. 1. 17

Now vnto the King euerlaſting, immortall, inuiſible, vnto God onely wiſe, be honour & glory for euer and euer Amen.

Certaine speciall prayers contained in this Booke.

Vse if thou wilt

1 Praise GOD for his benefites, in the third Booke. — Chap. 6. Pag. 121. / Chap. 10. Pag. 133. / Chap. 12. Pag. 137 / Chap. 40. Pag. 191. / Chap. 47. Pag. 213.

2 Confesse thine owne wickednes & Gods righteousnes in the third booke. — Chap. 16. pag. 147. / Chap. 23. pag. 160.

Pray vnto God for

a quiet conscience. pag. 178

grace to call the benefits of God into minde, in the third booke, chap. 25. pag. 167.

grace to contemne the world. pa. 209.

grace to doe the will of God, in the first booke, chap. 10. pag. 37 booke 3. chap. 18. Page 151 154.

grace to hope in God, and to loue him aboue all things, booke 3. chap. 24. pag. 163.

Gods heauenly comfort. pag. 153 247.

deliuerance out of trouble in the third booke. Chap. 35.

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vſe if thou wilt pray vnto God,

- For
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  - happineſſe euerlaſting. cha. 54. pag. 230.
  - inſtruction ſpirituall. pag. 111.
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